

Christian Courier

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Access for disabled is good business, says minister



PHOTO ANNE HUTTEN

Laughter and small talk filled the corridors.

Anne Hutten

HALIFAX — After six years of an annual government-sponsored "Access Awareness Week," Canadians have a better understanding of the needs and aspirations of persons with disabilities. At least, that's what Hon. Monique Landry told a group of 200 people, mostly disabled, at a Halifax luncheon on May 30. Landry is Secretary of State for Canada, and minister responsible for the status of persons with disabilities.

The minister's comments were made during the official kickoff event for this year's National Access Awareness Week held at the prestigious World Trade and Convention Centre. Landry noted that more than a thousand communities across Canada are staging some kind of awareness event this year.

In order for disabled persons to lead full and productive lives they must have access to education, transportation, affordable housing and recreational facilities, said Landry. She explained that her department has produced a resource kit to instill positive attitudes towards persons with disabilities among school-age children.

Greater integration

As for employment, Landry called it "the key to economic integration." However, she cited some discouraging statistics: in 1986 almost three out of five disabled persons earned less than \$10,000 per year. And only 40 percent of persons with disabilities are in the workforce to begin with, compared to 70 percent of the general population.

"This is something that we cannot allow to continue," asserted Landry, whose department is working to change the status quo by bringing together employers and disabled job seekers on a one-to-one basis.

Accessible and affordable housing is being pursued through programs of the Canada Housing and Mortgage Corporation, with architects advising on barrier-free design. Also, the Canadian Chamber of Commerce launched a project last year entitled "Access is Good Business," said Landry. Member businesses are encouraged to make physical accessibility a top priority.

As for transportation hurdles, Landry followed up her speech by leading a group of people across the street to see an

See BUS SERVICE — p. 2...

Christian union stakes unique position in Ontario 'social contract' talks

Bill Fledderus

TORONTO — All of Ontario's public sector unions spent the last eight weeks working together in a Public Services Coalition trying to respond to \$2 billion of government payroll cuts — all of the unions, that is, except one. Instead of signing up with the coalition, the Christian Labour Association of Canada (CLAC) stood apart and spoke its own mind.

Though merely a medium-sized union representing 4,000 public workers (mostly nursing home and hospital staff), the CLAC was the second group to introduce its position paper, in effect helping to set the agenda for the discussions in the largest public sector, health. (Other sectors include schools, government workers, municipalities, universities, colleges and social services — for a total of 950,000 workers.)

Even though the talks collapsed the day before their June 4 deadline, the CLAC's participation was valuable and worthwhile, say observers.

'Refreshingly reasonable'

"We were just as vocal as the other participants at our negotiation table," says CLAC representative Ray Pennings, who was the union's chief negotiator at the talks.

The no-nonsense contributions of the CLAC earned it

new respect and "gained it points" among its peers, says Pennings. Several participants publicly expressed that the CLAC's contributions were "refreshingly reasonable." (CLAC's aim has long been a cooperative, constructive approach which it feels is more in harmony with biblical principles than the predominant adversarial form of bargaining.)

Pennings' first reaction to the collapse of the talks was relief. "No deal at all is better" than one which is flawed, vague, hastily put together and signed "with a gun to the heads of unions," says Pennings.

"However, I wouldn't be surprised if most of the groups at these talks found themselves at a similar forum in the near future," he says. "This was only Round 1." Pennings compares the failed social contract talks to the failed Meech Lake constitutional talks of 1990.

Three-year freeze

New Democrat Premier Bob Rae, worried about a projected \$17 billion deficit for Ontario this year, convened "social contract" talks in April, asking unions to share responsibility (and blame) for the required \$2 billion of wage rollbacks and/or layoffs trimmed from the province's \$43 billion annual public service payout.

The government tried to force cooperation by threatening that signatories would be the only ones to have a say in a

looming restructuring of the public sector. It also hoped to look good by being tough with unions most people consider overpaid, observers say. The government's tough talk impressed people as far away as British Columbia, where conservatives called on Premier



PHOTO C.C. FILES

Ray Pennings, negotiator for the CLAC, is relieved deal failed.

Michael Harcourt to be tough "like Rae" on public workers.

The Rae government had called for a three-year wage freeze and for a mandatory 12 unpaid days off per year, though these ways of implementing the cuts are now uncertain. Nonetheless, Rae is now irrevocably committed to the \$2 billion in payroll cuts.

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Three readers explain why they will vote NDP.....p. 10
Sometimes a chaplain is one's only friend.....p. 11
Kingston prisoner Ron Dube becomes a "Reverend" p. 20

Thinkbit:

"The people in our discussion group are very persuasive, and very interested in not being persuaded."

Saskatoon delegate to national conference.

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News

Talks involved 'posturing' and 'game playing'

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"It was a game of chicken" right until the final deadline, says Pennings. Government, employers and unions took tough stances and "waited to see who would blink first," he explains. Though a number of unions made a big show of walking away from the negotiating table, says Pennings, all remained in the building and involved in other ways until the talks collapsed June 3. Pennings expressed discomfort and frustration at such "posturing" and "game playing."

"Don't think two months at the Royal York Hotel meant two months of serious negotiations," explains Pennings. Early days were taken up arguing about the size of the table and the set-up of the room. Government negotiators, all of them non-experts, needed to be educated about many basic issues, according to several participants.

Delegates from the larger

unions also made time for a lot of partying, other participants say. Bigger unions sometimes held secret "back room" meetings with government representatives, trying to come to mutually beneficial compromises without input from other participants. According to Pennings, when negotiations did move, it was only at a "frustratingly slow pace."

Despite the talks' many flaws, the CLAC could never have afforded to walk out in frustration. "There was just too much at stake," says Henk Beekhuis, a CLAC representative from St. Catharines, Ont.

Effective arguments

The CLAC "led the charge" to change "six or seven" important clauses in the proposed documents, says Pennings. Its arguments focused on several important themes.

First, CLAC strongly criticized calls for more sec-

toral bargaining (i.e., in which entire labour sectors would be covered by single central agreements, "much in the way that the province's construction industry is handled," explains Pennings). The CLAC argued that the uniform "cookie-cutter approach" is not the best solution, Pennings says. The CLAC

stressed the need for flexibility. "Different circumstances at 9,000 local operations" make a single solution inappropriate, says Pennings. Locals should be empowered to make choices based on their own unique priorities, he says.

Second, the CLAC called for reform of "expensive, over-

ly hierarchical management structures" and "communications and accountability lines."

Third, it criticized proposals which left the financial sphere and ventured into the area of public policy, says Pennings.

Bus service important in Nova Scotia

...continued from p. 1

accessible bus recently brought in by Acadian Bus Lines, the provincial public transit carrier. This bus, the first of its kind in Nova Scotia, easily accepts wheelchair passengers by means of a hydraulic lift operated by the driver.

Although one bus for a whole province seemed a meagre implementation of the minister's statements, it was nevertheless viewed as an encouraging start by some of those who attended the kickoff.

Lauchie Rutt, executive director of the Canadian Paraplegic Association, said it is a beautiful bus. Confined to a wheelchair, he was delighted to ride the bus some time ago.

Lagging behind the U.S.

"It really adds to your mobility," he explained. "Busing is a thing I've never been able to take part in at all." Although he was aware of other such buses in New Brunswick and Newfoundland, this was the first one he had been able to use. In Nova Scotia, he said, the bus is of particular importance since passenger rail service has been discontinued.

"We have to force the government in Ottawa to regulate so that all new buses bought have to be phased in with this service," said Rutt. He added that the manufacturer

of this particular bus had just delivered 300 of them to the U.S. and in fact made more buses with a wheelchair lift than regular models. Buses cost \$350,000 to \$400,000, said Rutt, and the lift adds only one percent to its total cost.

Rutt is waiting for the day



The Hon. Monique Landry. PHOTO ANNE HUTTEN

when the Canadian government follows the example of American legislation that insists on accessible buses. Comparing this to laws which mandate reduced automobile emissions, he suggested that increased access for persons with disabilities must be federally enforced before the general public will accept the concept.

Gathering of disabled shows cheerful courage

Anne Hutten

The overwhelming impression created by the Access Awareness kickoff was that of the cheerful courage of delegates, many of them coping with severe and lifelong handicaps. A 13-year-old girl temporarily staffing one booth explained without self-pity that she was on duty because of her hands. She showed two limbs that resembled those of a thalidomide victim. Her mother took pills during pregnancy, she explained. They had been prescribed by a doctor.

"The kids at school laugh at me," she said, and her brave front crumbled momentarily. But she quickly cheered up when told that those kids might have "a disability of the brain."

There was Linda Evans of Waterville, who came with her quadriplegic son, Chris. They had hitched a ride with double amputee Carl Palmer of neighbouring Aylesford in the supercab of his truck. Carl operates a beef farm, serves on the provincial Workers Compensation Board and is president of Farmability, a group of disabled farmers, fishermen and forestry workers. He drives a tractor and truck with hand controls.

"You want to see something, you should see a man with no legs helping to lift a quad into his truck," said Linda.

She had it summed up in a nutshell. At this Halifax event, it was abilities that counted, and the guts to use them.

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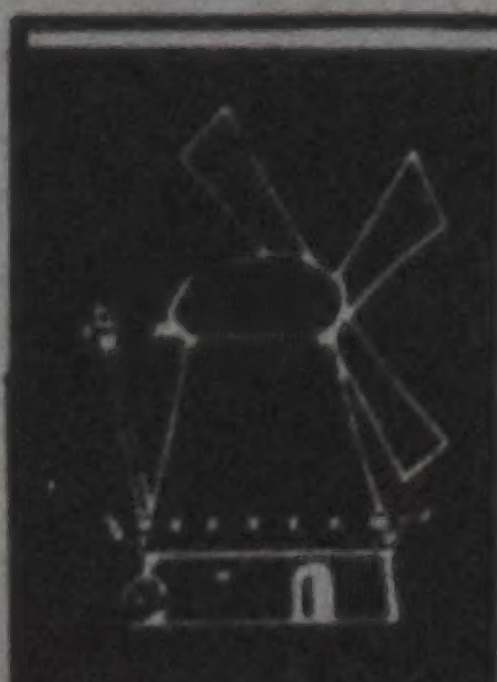
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Comment

PRESSREVIEW



Carl D. Tuyl

Monsieur has gone into his whining mode. You see, the Meech debacle wasn't really his fault. The blame for that disaster should rest uneasily in the conscience of His Retired Majesty Pierre E. Trudeau, at least according to our Prime Minister. The country is trembling in fear waiting for the fury of the former prime minister to descend from Mount Royal. Or maybe he will just give the finger.

★ ★ ★

Now listen to this: the United Nations Committee on Economic, Social and Cultural Rights has rebuked Canada for neglecting the rights of the poor and for failing to reduce poverty.

★ ★ ★

Mr. Jean Charest's "Brady Bunch Campaign" is gliding along as smoothly as a lily pad floating on a pond. The same cannot be said about Ms. Campbell's fumble-footed efforts, which seem aimed at col-

lecting as many enemies as possible. Ms. Campbell is not really sucking up to the senior segment of the population either with her suggestion that old age pensions no longer be universally distributed. There might not be a lot of seniors at the Ottawa Tory convention, but the lady had better remember that there will be a lot of gray-hairs going into the polling booths next fall.

★ ★ ★

Quebec will add \$50 a month to welfare cheques of mothers who breast-feed. Hey there, United Nations, take note!

★ ★ ★

In the House of Commons the opposition put on the passion with extra, super scoops, denouncing the Prime Minister's Senate appointments. Not fair! Wouldn't you want your favourite hotel manager to have a bit of a ride on the gravy train? And after all, the Cabinet doled out only 562 appointments to boards, committees, councils and other assorted bodies in the last six months. How can they say at the United Nations that we don't do our best to prevent poverty?

★ ★ ★

I love to read the religion sections of newspapers, especially the page on which churches announce their Sunday services. One church announced a "Message Festival." I guess that's a service to which you should bring your own lunch. Another such ad an-

nounced: "The End is Near" — but that was no reference to the length of the sermon, I'll bet.

★ ★ ★

We have news from the east and the west and in between. The NDP government of British Columbia introduced legislation that would bring teachers back to school, and in Newfoundland crab fishermen have already been on strike for two weeks. They want more money for the creepy crawly creatures. A nice woman at the market once told me never to buy a dead crab. Certain lessons of life are forever stuck in your mind, aren't they? Like your mother telling you to wear clean underwear in the event you may have to undress in some hospital after an accident.

★ ★ ★

Manitoba Liberals will hold a leadership convention in Winnipeg. All provincial finance ministers trooped to Ottawa to ponder ways and means to reduce deficits. How about ripping up the credit cards?

★ ★ ★

Now let's tune in to news from Washington. President Clinton has just hired commentator, journalist and moderate Republican David Gergen as his counsellor. Gergen's appointment has created a stir, since he has worked for Nixon, Ford and Reagan in the past.

But even the Democrats respect him. Maybe Clinton will gain a little respect now — though the Vietnam vets still don't like him.

★ ★ ★

A man whose daughter and her lover were killed by snipers in Sarajevo gave the best description yet of the conflict in that country: "This is not a war between Serbs and Muslims. It's a war between crazy people, between monsters."

★ ★ ★

South Korean riot police battled 30,000 demonstrators in Seoul, but those encounters seem to be as common as noodles in chicken soup.

★ ★ ★

The Italian Mafia, targeted by the government for extinction, is not getting out of business yet. A bomb with all the earmarks of that organization exploded in Florence, damaging historic buildings and destroying priceless art works.

★ ★ ★

There is somebody walking around in Poland with so much egg on his face that he could be taken for an omelet. Deputy Zbigniew Dyka overslept and was too late to vote for the government in a non-confidence motion. The result was that prime minister Hanna Suchocka resigned. Bad show,

Ziggy! See how important individuals can be? Even one human hair splits the wind.

★ ★ ★

And here's another proverb of wisdom: Be sure your sins will find you out. The last East German prime minister, Hans Modrow, was convicted of rigging his country's 1989 elections.

★ ★ ★

And since I am into proverbs anyway how about this one: Old habits die hard; to note: Russia's highest court gave its imprimatur to censorship of the state's media. Which in effect means: all those in favour say Yes; all contrary-minded report to your closest friendly labour camp. Interesting in this context is the fact that the Canadian Supreme Court will review a gag order that prevented a TV broadcast of "The Boys of St. Vincent" in large parts of central Canada.

★ ★ ★

The following I read in *The Wittenberg Door*, a favourite magazine of mine: "Too many church services start at 11:00 sharp and end at 12:00 dull." That can't apply to my denomination, where most services start at 10 a.m.!

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

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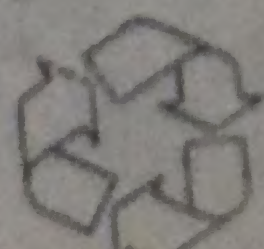
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Editorial

How well-off are Canada's poor people?

It's not pleasant when a United Nations committee singles out Canada as one of the world's richest countries with a dismal record in looking after its poor and homeless. You swallow a few times and ask yourself, "Can that be so?"

"Maybe the committee is mistaken," you say. "Perhaps they have been misled by a few social activists from Canada. Conservative MP Barbara Greene is probably right when she says that the U.N. findings are based on incomplete information." According to Greene, "our poor may be the most well-off poor in the world" because they "have their own apartments and televisions."

A sigh of relief escapes from us. That's right, our poor are well-off. Our cities have no real slums. No one has to starve in Canada.

False comfort

But then we're confronted with the statistic of 10,000 homeless youth in Toronto alone and the

fact that there have to be foodbanks and food drives in this land of plenty. We hear from teachers that children come to school without having had breakfast. And the sickening images of Davis Inlet come to mind: hyperactive teenagers sniffing gas and committing suicide. And didn't the Pope in his visit to northern Canada a few years ago comment on the abject poverty he found there?

No, I don't believe that Barbara Greene knows what she's talking about when she says that our poor are well-off because they have their own apartments and television sets. Too many poor are homeless; some have to juggle their money between paying for the rent and eating; some have no choice but to raise their children in crime-ridden districts.

And since when is a television set a sign of wealth in our society? You can pick up a second-hand set for \$35 at a garage sale. For people who are demoralized, lonely and bored it is quite often the first thing they go to, making it almost an item of necessity.

And how much control do children have over their poverty when the adults spend it on luxury items or alcohol?

Poverty is too complex a reality to simply say that an apartment and a television set make a person well-off.

Upward pressures

But at the same time, I am not sure that the United Nations report gets at the crux of the matter when it criticizes the federal government, for example, for reducing its ratio of contributions to cost-sharing agreements for social assistance.

What poor Canadians need is not more income. What rich and semi-rich Canadians need is less income. Together as a society we make it difficult

for each other to live within our means and for lower-income people to make their means stretch far enough. Our communal wealth drives up the cost of living and our lifestyle fuels the consumer drive.

One huge problem in our society is that the gap between rich and poor has gotten wider. If most of us middle and upper earners would be less rich, the others would be less poor without experiencing any increase of income.

No community

The real poverty in Canada is probably not a lack of income, though that can be a problem. The real poverty is a lack of caring people, a lack of community, a pervasive individualism that isolates people and demoralizes them. A real problem is the breakdown of social structures, like the family and the experience of inequality by women and minorities. When the U.N. report mentions that more than half of all single mothers are living in poverty and that thousands of children are poor and hungry, our first concern should be the social and moral breakdown of our society, not the unwillingness of governments to pour money into broken vessels.

I wish the U.N. committee had scolded Canadians for their moral and spiritual decline, for their consumerism and individualism, for their preoccupation with entertainment and sensuality, for their failure to serve their marriage partners, for their treatment of the environment, the unborn, women, racial minorities, the disabled.

Maybe the U.N. report can lead us to acknowledge all of that, but I doubt it will. The focus in the daily newspapers, at least, is almost automatically on government spending in social assistance and housing. And that's not really where the shoe pinches.

BW

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Gimme, gimme neither poverty nor riches

Being rich and being poor can both be an obstacle to a full enjoyment of life.

According to the *Westminster Confession*, our chief aim in life is "to glorify God and enjoy him forever." Place next to that the prayer of Proverbs 30:8,9 and it becomes clear how possessions or the lack of them can interfere with this chief aim:

"Give me neither poverty nor riches, but give me only my daily bread. Otherwise, I may have too much and disown you and say, 'Who is the Lord?' Or I may become poor and steal, and so dishonour the name of my God."

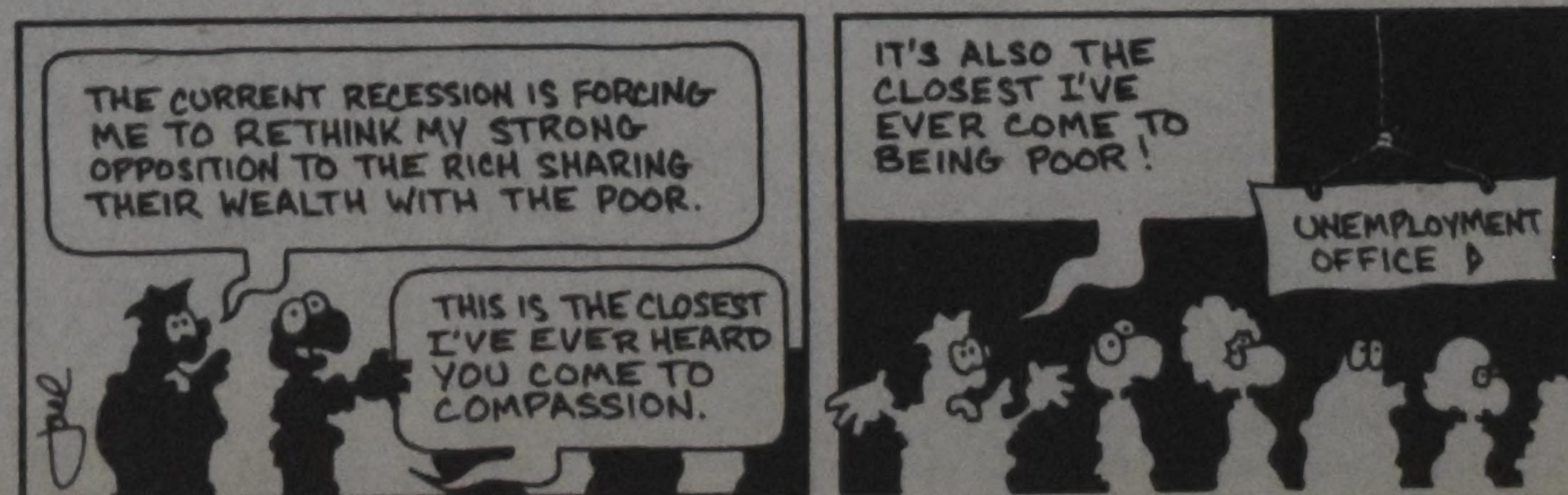
If we want to glorify God and enjoy him forever, all we need is our daily bread, says the writer of Proverbs. Jesus picked up on this when in the Lord's Prayer he taught us to say: "Give us this day our daily bread."

What is our daily bread? you may ask. Whatever you and your neighbour need in order to be healthy in body, mind and soul so that you can praise God and enjoy him forever.

What if we reflect on that criterion before we spend our money and as we consider the poor among us?

BW

Pontius' Puddle



Politics / Letters

Across the Globe



David T. Koyzis

Borderline cases

Last month the Organization of African Unity (OAU) observed its 30th anniversary. That this should coincide with the independence of Africa's newest state is somewhat ironic because the OAU's charter was intended to prevent the appearance of Eritrea, for 41 years part of Ethiopia, in the international arena.

The OAU was begun in recognition of the need for the newly sovereign African countries to cooperate for common purposes. Despite its name, the OAU has been something less than a unifying force and has been unsuccessful in preventing and mediating conflicts on the continent. Given the diversity of member states, ranging from Muslim Arab countries in the north to increasingly Christian black African states in the south, it is not surprising that geographical proximity does not necessarily make for perceived common interest.

Boundaries artificial

However, one of the few rules on which virtually all members have been agreed — and which was written into the OAU charter — is that international frontiers are sacrosanct and that secession movements are thus not to be tolerated. The reason for this is simple. Although most political boundaries throughout the world are artificial, they are conspicuously so in post-independence Africa, where the inhabitants have inherited the daunting task of building Western style "nation-states" within European-created colonial territories. Zaire, for example, exists within boundaries established in the 19th century by British explorer Sir Henry Stanley for his employer, the Belgian King Leopold II.

It is not surprising, therefore, that the actual human communities in Africa, which long antedate the colonial era, straddle the frontiers and have little relationship to current political configurations. The Tuareg live in several north African states, the Shona in Zimbabwe and Mozambique, the Masai in Kenya and Tanzania, and so forth. In much the same way as the Bourbon monarchs forged a French nation out of the diverse peoples living between the Pyrenees and the Rhine, so has Robert Mugabe sought to fashion a single nation out of the variety of peoples inhabiting Zimbabwe.

Like it or not, of course, secession movements have indeed arisen. The attempted Katangan secession in 1963 and '64 was defeated by the Congolese (later Zairian) government. The Biafran revolt in the late 1960s was brutally crushed by Nigeria. And the largely Christian south Sudan has for several years waged an unsuccessful battle against a Muslim dominated government in Khartoum. The suppression of these rebellions has had the blessing of the OAU, all of whose members fear the possible long-term consequences of a successful secession for their own territorial integrity and for the entire system of states in Africa.

Re-drawing boundaries not easy

In theory it might have made sense a generation ago for Africans to redraw the map of their continent to reflect more accurately real communities of feeling. This would have represented a more decisive break with colonialism than actually occurred. Yet even if this had been possible, simply changing the frontiers would not necessarily have facilitated, much less guaranteed, the doing of justice. After all, the attempt 70 years ago to redraw European boundaries only paved the way for the Second World War and the current difficulties in central Europe and the Balkans.

That an independent Eritrea finally has the approval of Ethiopia is scarcely much comfort to the OAU, whose efforts at facilitating unity have received yet another setback. It remains to be seen whether the OAU will be able to make a belated transition from focusing on the anticolonial struggle to addressing the larger issues of unity and diversity on the continent.

David T. Koyzis teaches political science at Redeemer College, Ancaster, Ont., where renegade students attempted to set up an independent republic two months ago.

If I were to use data this old, I would be dismissed

After reading Maynard Vander Galien's column "Ferguson: a respected politician" (C.C. May 7) and considering the blatant misinformation espoused by Mr. Ralph Ferguson and endorsed by Mr. Vander Galien, I would make the following observations.

It is clear to me that Vander Galien did not look at both sides of the issue nor attempt the most rudimentary research required of good journalism. He simply states that Ferguson is the kind of politician to whom he likes to listen and that this country needs more politicians like the MP from Lambton-Middlesex. Vander Galien should remember that a politician's only aim in life is to get re-elected.

What Ferguson is not telling Vander Galien is that 75 percent of our farmers aren't needed since 20 to 25 percent can handle our food supply. These aren't my figures. His own sages at the University of Guelph make this claim. The problem arises when the 75 percent believe they are part of the 25 percent that are needed.

Canadian costs are no chicken feed

Vander Galien claims, by way of Ferguson, that KFC is making too much money on chicken. First of all, it is none of his business how much KFC makes. However, I did research this issue.

In order for KFC to survive, a food cost of no more than 35 percent can be incurred. K.F.C. food costs are closer to 40 percent. To compare Canadian KFC with the U.S. operation is silly. Canadian labour costs are usually higher, plus UIC, CPP, WCB, higher,

energy costs, telephone costs, occupancy costs, taxes, etc. Not to mention that the cost of chickens is over 40 percent higher than in the U.S.

Vander Galien should read the *Ontario Milk Producer* of March 1993 under "Farm Economics": "How we stack up to the Yanks." Here again, Canadian dairy farms have shown to be doing exceedingly well. Our milk is at double the world market price as a result of supply management.

Old data, flawed presentation

Vander Galien further states that profits achieved by Kraft Foods are 69 percent and that in one year Kraft had a return of 192 percent on assets. Here again the figures were so ludicrous that I called Kraft Foods' financial officer. He told me his company had never achieved these kinds of results. As a matter of fact, last year showed a return of about six percent.

It is interesting that Ferguson's figures are from 1980 to 1990, the boom years between two recessions. If I were to use data this old and this flawed in a presentation to my board, I would be dismissed.

It is my sincere belief that all of us in the food industry should listen to each other and work together for common concerns. If I am wrong, Mr. Vander Galien, please set me straight. But be factual.

Gerry Prins
President, Distribution Canada Inc.
"A national alliance of Canadian
grocers"
Burlington, Ont.

If only one child is saved from abuse...

I am writing in response to your editorial "A time to repent and to halt abuse" (C.C. May 21). As a survivor of abuse I am encouraged to hear that the Christian Reformed Church has set aside a week to reflect on the effects of this hideous crime. Silence and ignorance serve only to perpetuate abuse and intensify the pain of those who struggle daily to live with the reality of what has happened to them.

For 40 years I repressed the memories of the horrible things that happened to me. I began to remember by experiencing terrifying flashbacks from my childhood. The overwhelming fear, rage and misery that accompanied these flashbacks quite simply defy description. For many months I believed I was on the verge of insanity. With the help of a caring and compassionate counselor I am beginning to take faltering steps forward, but I realize it will be a long time before I can heal and come to terms with the impact this has had on

my life.

Christians need to be made aware of how widespread and severe this problem is in the church. They need to become better educated and teach their children what behaviour is unacceptable from others. They need to know it is only a small percentage of children who are abused by a stranger. The perpetrator is most often someone they know and trust. The situation is made intolerable when the abuser is a family member; the child is helpless and cannot escape.

There should be no question in the minds of those in authority in the church whether or not to observe a week of mourning and awareness regarding this issue. It should be shouted from the rooftops that this must stop. If even one child is spared the suffering so many of us have had to endure, if only one potential abuser seeks help, it is worth every moment of observation.

Name withheld

Letters/Family

Good answer, P and M!

Having just read Peter and Marja's column of May 21, 1993, regarding "God's will," I am compelled to write and say thank you for answering this age-old question so succinctly.

Steeped in the teachings of the *Heidelberg Catechism*, we Reformed people do have a definite problem understanding "the will of God" when tragedy or catastrophic illness strikes us. Knowing and rightly believing that God is in control, we also tend to blame him and make him the author of our misery.

The fault for the evil we see all around us must be squarely placed on the shoulders of him who is the source of all evil.

The Bible tells us that the devil prowls around like a roaring lion, seeking those he may devour. Until that final glorious day when Christ comes to restore everything, we will be subject to the evil we chose in the Garden of Eden.

I am sure Peter and Marja's answer to a vexing question will be of great comfort to the approximately 31,000 disabled members of the Christian Reformed community.

Bert Zwiers
Chair of the Christian
Reformed Church's
Committee on Disability
Concerns
Burlington, Ont.

Star readers respond

Bert Witvoet's editorial on flogging young offenders (C.C. March 12) led Michael McAteer, religion editor of the Toronto Star, to write an April 24 article about Witvoet's opinions. McAteer received the following two letters as a result of his article, and he passed them on to C.C.

Dear Mr. McAteer,

I would appreciate it very much if you would pass along to Bert Witvoet, editor of the *Christian Courier*, my hearty support for corporal punishment. I believe thousands of Canadians would agree with his view. I know he must feel very alone; this is the day of the bleeding-heart liberal. However, Mr. Witvoet should take heart from the fact that Dr. Gifford-Jones agrees with him, as does the government of Singapore.

(By the way Mr. McAteer, I am a retired civil engineer, married with four children and five grandchildren, and a member of the United Church.)

A friend of mine once heard the former governor of our local jail remark that he never saw a man return to the jail who had been strapped. On the other hand, the jailer said he had known Native people who deliberately broke windows in the fall, when the weather became cold, so the judge would be obliged to put them in jail, where they knew they would be warm and well-fed until spring.

There is a moral lesson in the above. Polite civilized treatment will not change the be-

haviour of a person who uses violence. I firmly believe that everyone who commits a violent crime such as robbery, assault, rape, wife beating — and especially murder — should receive lashes along with his sentence. In fact, the sentences could even be shortened if lashes were introduced.

Past custom was that half the lashes would be given when a prisoner started his sentence, and the other half just before he was released. I know a chap still living here in Walkerton, Ont., who received such a penalty who said that the lashes at the beginning weren't too bad, but he dreaded the ones that came at the end of his sentence.

When people cannot or will not curb their violent impulses, reason doesn't apply. A prison sentence is not a deterrent — there is no fear. The purpose of police and the courts is first to protect society, and in that respect the courts are failing. Tell Mr. Witvoet to stand his ground because he is right!

Eldon Yundt
Walkerton, Ont.

Dear Mr. Witvoet,

I read of your editorial on corporal punishment in the



**Like the
Lilies**

Bribing my children

Sometimes I think one of the reasons God has given Amanda to our family is to allow me another crack at toilet training. Up to now I have been a dismal failure in this area. Angela (14), Alison (12), Paul (10) and Michelle (8) all graduated to underwear, but their mother had next to nothing to do with convincing them it was the way to go.

Neither reasoning, psychology, cajoling, begging nor out-and-out bribery worked with any of the children. I seriously considered teaching them to diaper themselves as a simple alternative.

Alison actually had the wherewithal to out-reason me. I found her three-year-old self in the washroom one day. She was holding her doll over the toilet, talking to it in a motherly instructive way. Then she noticed me watching and she explained "Mommy my dolly is going to do it on the toilet."

"Is she?" I asked hopefully.

She looked thoughtful and shook her little blonde head. "No," she said, "no she's not."

"Why not?"

"Because her mommy wants her to."

It was at this point that my friend Betty Hummy took over. She invited Alison to visit for the afternoon. She put her in a room full of doll furniture which Betty's own daughter had outgrown.

Over the course of the afternoon Betty explained to Alison that everything in the room could be hers if only she would change her ways.

Alison spent a wonderful afternoon with the dolls, the doll bed, the little high chair, the purses, the clothes and the pretend-food. Betty reported high hopes for success.

Alison also reported, "Mommy, Mrs. Hummy thinks I'm going to do it on the toilet."

Holding out

She didn't get the toys. She waited to make the change in her own good time, a half year later.

Now Amanda (2, almost 3) is at the crossroad. She is just as smart, bright, stubborn and impossible. I'm not doing any better with her than I did with the others.

Amanda's training has become a family project. If only she will use the facilities: Marty will take her to the donut shop; Angela will take her to the library; Grandma will let her sleep over; and I will give her candy, ice cream, fancy underwear, a new tricycle, a mountain bike, a sports car. Did I say that? Does she have the upper hand?

Maybe the Lord is giving me one more chance to realize bribery is wrong.

I remember trying to bribe Michelle with a broken camera. She liked the camera but promptly gave it back when she failed to keep her part of the agreement by wetting her pants.

Why am I training my children in the basics of bribery?

I should be grateful Amanda and the others were and are wise enough to disregard my attempts.

As it says in Isaiah 33: 15, 16: "He who walks righteously and speaks what is right, who rejects gain from extortion and keeps his hand from accepting bribes, ...this is the man who will dwell on the heights...."

Marian den Boer is a homemaker and free-lance writer/editor who lives with her husband and five children in Hamilton, Ont.

April 24 *Toronto Star* and would like to suggest a book by Alice Miller, a Swiss psychoanalyst: *For Your Own Good: Hidden Cruelty in Child Rearing, and the Roots of Violence* (Farrar, Giroux & Strauss, 1989). It documents the history and effects of what

the author calls "poisonous pedagogy" — the idea that institutionalized fear and repression can somehow have beneficial effects. She points out that this type of punishment or intimidation may temporarily control an individual, but often its wider effect is in emotionally

and spiritually diminished or twisted lives, sociopathic violence, ethnic scapegoating and the wars, genocide and societal problems this century knows too well. Please read and consider her arguments.

Clive Russell
Toronto

Cinema/Music

Cinema summaries

Marian Van Til

Super Mario Bros.

Rated PG

Stars Bob Hoskins, John Leguizamo, Dennis Hopper, Samantha Mathis, Fisher Stevens, Fiona Shaw, Richard Edson

Produced by Walt Disney and Jake Eberts and Roland Joffé
Directed by Rocky Morton and Annabel Jankel

If you have or know children in elementary school, chances are you're familiar with the Super Mario Bros., the most popular video game of all



time and brainchild of the Nintendo Corporation. Now the brothers — Mario and the younger Luigi, plumbers from Brooklyn — have pipe-fitted their way to the big screen and seem in for the same wild success as in their video incarnation.

Why are these flat-voiced New Yorkers, plumbers of all things, so wildly attractive to so many kids (and not just in North America)? In the video version two players become Mario and Luigi and infuse them with their own personalities. In the film the brothers have a charm, good-hearted naiveté and inadvertent humour that is winsome. Perhaps their obvious care for each other and their willingness to go out on a limb for someone else (granted, that

someone else is a pretty girl) are novel attributes to many kids these days, but values which they long for and to which they are instinctively drawn.

Luigi Mario (John Leguizamo) is captivated by the idea that there's more to our universe than meets the eye and that it can be discovered if one has faith, albeit a secular faith. Therefore he's not surprised when Daisy, the student archaeologist he and Mario befriend, is found to be a princess from a parallel dimension which was created 65 million years ago after a meteor hit Earth. That underworld is now ruled by the self-serving Koopa (Dennis Hopper), who deposed Daisy's father as ruler and then "de-evolved" him into a glob of gooey fungus (can someone tell me why slime and goo are so attractive to kids?).

Koopa subjects anyone who opposes him to a de-evolution chamber which turns them into anything from monkeys (Koopa despises mammals) to lizards to dinosaurs. (That the cosmos evolved — presumably without God's direction — is a given here).

Good and evil do battle in a fantasy world

At Daisy's birth 20 years ago her royal mother had broken into the human world with her and left her on the doorstep of a convent. With Daisy was left a piece of stone on a leather thong. That stone, we learn, is the key to merging the human world and its parallel dimension. Koopa intends to do just that, getting rid of all "mammal" life on earth and setting himself up as supreme ruler. But of course, Daisy and the Mario Brothers thwart his plans.

Good and evil are broadly drawn here, much as they are in virtually all classic children's stories and fairy tales. If the plot is fantastic and far-fetched, the characters are generally interesting and like-

able. Especially imaginative are Koopa's troops called "goombas." They have tiny reptilian heads and large humanoid bodies covered with huge overcoats (they are not un-reminiscent of Nazi storm troopers though they're not nearly as nasty). There's also a lovable baby tyrannosaurus Rex with an E.T.-like personality, based on Mario's dinosaur friend in the video game.

The film has some impressive special effects which are well-integrated into the story. The violence (mainly a car chase scene and some shooting late in the movie) in *Super Mario Bros.* is cartoon-like, or perhaps more aptly, video-game-like. There's a lot of noise, action and sparks but no blood-letting. There's no malevolent undercurrent, sexual innuendo, gore or gratuitous violence here as there was in, for example, *Batman* and *Batman Returns*, or for that matter, in the Teenage Mutant Ninja Turtle films.

Crass commercial venture?

The question could be raised whether a film made to cash in on a video craze is or should be legitimate entertainment — or is this solely a crass commercial venture from start to finish? (There are some 100 deliberate visual and verbal references to Nintendo video game elements.) Like the *Batman* films were, this movie is being accompanied by an orchestrated campaign to sell Mario Bros. paraphernalia. But unlike *Batman*, this is not an adult movie trying to pawn itself off as a film suitable for kids. This one is suitable for kids, though not for very young children.

The fact that a respected director/producer like Roland Joffé (*The Killing Fields*, *City of Joy*) is the mastermind behind *Super Mario Bros.* lends the enterprise some validity and no doubt contributes to its authentic feel. The viewer does not feel cheated all the way to the bank. Though there is some unevenness of quality (there were reportedly personality problems on the set and Joffé himself took over as director at the last) there is, in fact, some subtle wit in the writing and an overall visual attractiveness about this film.

One-man band puts gifts to use on seniors circuit

C.C. staff, with files from Stephen Northfield

LONDON, Ont. — After retiring from maintenance work in 1986, Bert Ferwerda decided to blow his harmonica for the Lord. And strum his \$2 guitar. And crash his high-hat cymbals. And beat his drum. All at the same time, of course.

Reporter Stephen Northfield of the *London Free Press*, who accompanied Ferwerda's one-man-band to an engagement last month, describes his performance this way: "There's a circular, carnival feel to the music. The harmonica leads, following the song's melody faithfully. Then Bert's guitar chimes in and the tune is fleshed out with the drum-and-cymbal rhythm section, courtesy of Bert's feet."

The performance attended by Northfield was at a seniors complex where everyone in the audience sang along with the hymns and Christian songs he

played.

"Bert, 71, has the studied look of a biology professor — tall, a bit gaunt as he hovers over the strings, his eyebrows jerking skyward when he hits the high notes on the harmonica," writes Northfield.

Ferwerda plays to delighted crowds at 34 nursing homes and seniors apartment complexes each month — and with the exception of the odd hot meal, he does it for free.

"Money would take the fun away," Ferwerda told Northfield. God has given him a gift he should put to good use, he believes, and his government pension is perfectly adequate to cover expenses, he says.

"We feel we are leaving a message, too, a little bit through the music," Ferwerda says about himself and his wife, Trudy, who accompanies him on his regular rounds.

To all *Christian Courier* subscribers and advertisers:

Only five issues will be published during July and August:

July 9, 23 and August 13, 20, 27

The *Christian Courier* office will be closed for vacation from July 19 through August 2. Our office will re-open Tuesday, August 3.

ADVERTISING DEADLINES ARE AS FOLLOWS:

Issue dated:	Advertising deadline (4 p.m.):
July 9	June 30
July 23	July 7 (note!)
August 13	August 4
August 20	August 11
August 27	August 18

Christian Courier will not publish: July 2, 16, 30 and August 6.



Your cooperation is appreciated. We wish you all a relaxing holiday.

Stan de Jong
Manager

Church, Marian Van Til, page editor

Canadians volunteer to help Kurds in Iraq

BURLINGTON, Ont. (CRWRC) — Archie Lohr sorts through his stack of "souvenirs": an Iraqi army helmet, a newspaper from Baghdad, assorted currency in a small plastic bag. Then out of the pile he lifts a large, orange piece of construction paper. On it, a picture, drawn by a student in one of the schools where Lohr worked, portrays a maze of crayoned stick people and tents as far as the eye can see — a refugee camp. Not the image you'd expect a grammar school student to draw; but this represents normalcy for thousands of Kurdish children whose memories are filled with the incredible hardships and horrors of the past year.

Archie Lohr and Jerry Hogeveen, of Ontario's Kitchener-Waterloo region, know all about that. They returned early this year from a month of volunteering for the Christian Reformed World Relief Committee (CRWRC) among the Kurds. CRWRC, the relief and development agency of the Christian Reformed

Church, assists with programs for the needy in more than 30 countries worldwide. CRWRC initiated this relief project at the request of the United Nations High Commission for Refugees (UNHCR). The volunteers were needed to help rebuild homes, schools and medical facilities in Kurdish villages near the southern Turkish border in northern Iraq.

No school, but no fun

Many buildings were devastated as a result of bombing by Iraqi troops. Lohr and Hogeveen spent much of their time replacing windows and doors and repairing interior walls in schools and clinics. In Kani Masi, the first village where they worked, 700 students had been unable to attend school for the last two years. The volunteers also repaired schools and clinics in Batufa and Faysh Khabur.

Despite the efforts of many relief agencies already working in the area, needs are still immense. Hogeveen recalls driving through the countryside

passing village after village where schools, clinics and homes lack windows and doors to keep out the harsh winter winds. "For many Kurds, the only thing between them and the cold is a blanket for a door.... I think we could have spent at least half a year there just closing up schools, putting in plastic or glass and doors," Lohr says.

The children Lohr and Hogeveen saw in the schools showed signs of the deprivations caused by many years of war and oppression. Their clothes, very worn, were hardly warm enough for the severity of a northern Iraq winter. Many were barefoot even though at least six inches of snow fell while the volunteers were there.

Each day the children arrived at school carrying a piece of wood. Because most schools lack furnaces or heaters, children must bring their own firewood. And firewood is scarce. One look at the landscape of northern Iraq is enough to explain why. Mile after mile of barren hills, inter-



Archie Lohr and Jerry Hogeveen in Kurdish Iraq.

PHOTO CRWRC

rupted only by the jagged edges of rocks jutting out of depleted earth. Hogeveen remembers seeing people digging up roots to burn for cooking and warmth.

Largest ethnic group without a country

With last year's war now a memory, the Kurds still face an uncertain future in Iraq. But, then again, they always have. They are the largest ethnic group in the world without a country of their own. Kurds in Iraq have suffered a history of oppression and violence at the hands of the powers that be. They are now suffering under the cruelty of a government bent on the destruction of their race. Whole villages were sprayed with poisonous chemicals in an attempt to wipe out the entire Kurdish population. As a result of these attacks, thousands of Kurds died or were fatally injured. Many escaped to Turkey, where they now subsist as refugees in sprawling camps under severe conditions, often with little food, poor medical treatment, and unsafe drinking water.

Lohr and Hogeveen visited one of these Turkish camps only a few kilometres from their temporary home in Zakhu, Iraq. They remember it as acres of tents, mud and hopelessness. Hogeveen recalls: "They had it rough there...; while we were there it was pouring rain for nights and

nights and these people just living in tents...."

CRWRC is also working in Kurdish refugee camps in Turkey to improve water and sanitation systems and help winterize tents for the people who must now endure another long, difficult winter.

Ongoing pain

A year has passed since the Persian Gulf War. Meanwhile, as Lohr and Hogeveen saw for themselves, the pain and poverty persists. Through volunteers like Archie Lohr and Jerry Hogeveen, CRWRC, along with countless other Christian agencies, hopes to alleviate at least a little of the suffering of Kurdish people, bringing hope where often there is only despair.

When asked if they thought their work had made a difference, Lohr responded thoughtfully: "Yes...a small difference; to see those kids back in school, that was encouraging. You don't get as much done as you expect, but it wouldn't have been done if we stayed home."

Why didn't they stay home? Hogeveen simply replies, "I feel like if I get asked, it's a calling, and unless I have a very good reason I just can't say no."

Meanwhile, CRWRC has sent three more volunteers to refugee camps in southeastern Turkey, this time for longer terms of six to nine months.

Challenges of Islam stir Nigeria's 10 million evangelicals

ILORIN, Nigeria (WER) — Nigeria's 10 million evangelicals are being stirred to proactive action by the continuous challenges that range from Muslim violence in the northern part of the country to an increased number of false teaching groups that are finding Africa's most populous nation a haven for their activities.

Stephen Akangbe, general secretary of the Nigeria Evangelical Fellowship (NEF), says Muslim violence is a key factor that has awakened evangelicals to the seriousness of the challenges and obstacles to the spread of the Christian gospel in the country. "It is the aggression from Muslims which has in turn challenged us, Nigerian Christians, to awake to our senses," he says.

Evangelicals now see even more challenges in the nation. Akangbe cites the other problem as the "erroneous teachings and the increase in occultism in Nigerian higher institutions."

Reports of violent rituals of initiation of the young and ritual murders in an attempt to become prosperous quickly have made headlines in Nigerian newspapers. Concern about the increase in such activities has been registered by both parents and government officials.

Counteracting false teachings

To counteract false teaching and practices of the occult groups, NEF frequently sponsors seminars that feature evangelical leaders with "sound biblical foundations" to "train young Christian men and women and pastors." While NEF would like to address these issues more intensively through such seminars, finances often limit the number of people reached.

The challenges are not only from false teaching groups but also from growing needs resulting from the country's economically and socially troubled society. Akangbe says there are "open doors of ministry to the needy, the oppressed, juvenile delinquents, and prostitutes."

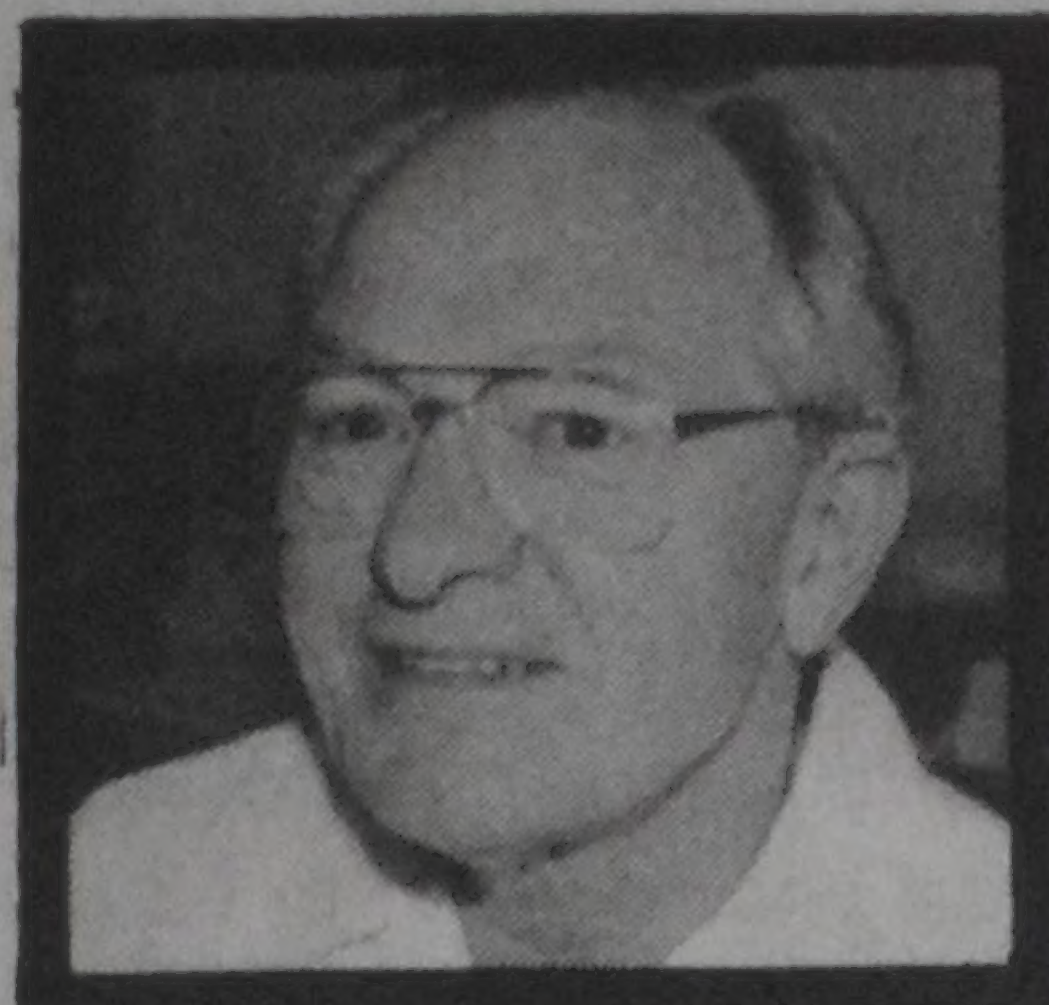
Another concern for evangelicals is for their country's political stability and economic recovery. Akangbe says evangelicals should participate more in the effort to transform Nigeria into an industrious and prosperous nation "in which foreigners will also be happy to live" and to get involved in the political process "to prove that Nigeria can govern herself peaceably, and in turn, help other nations." NEF's ethics and development unit is addressing these issues.

Nigerian evangelicals still have to overcome some obstacles to achieve the much needed unity. Hindrances to evangelical unity include what is often described as the "holier than thou" denominational exclusivism. Akangbe says NEF is working hard at facilitating unity despite the country's poor communications infrastructure.

Word and Spirit

understand
follow
read
hear
experience

trust heed
know obey
listen feel
embrace



Andrew Kuyvenhoven

Has baptism come in the place of circumcision?

For many generations the Reformed churches used a liturgy for the baptism of infants that contained this line: "Since then baptism has come in the place of circumcision, the children should be baptized as heirs of the kingdom of God and of His covenant." In the back of the Christian Reformed Church's *Psalter Hymnal* this sentence has a reference to Colossians 2: 11-13 as if that were the proof-text for our teaching that "baptism has come in the place of circumcision."

In Colossians 2, Paul tells the church that in Christ we have "the fullness." Since we have Christ we need no more. We don't need to listen to religious teachers who have something "extra" and something "special" to sell. Nothing next to Christ, Paul is saying, for in Christ we have everything.

In him you were also circumcised in the putting off of the sinful nature [rather: the flesh], not with a circumcision done by the hands of men but with the circumcision done by [rather: the circumcision of] Christ; having been buried with him in baptism and raised with him through your faith in the power of God who raised him from the dead.

Circumcision in Christ

In simpler words: You have everything in Christ, also "circumcision." In the old circumcision a small piece of flesh was cut off. But in Christ we have laid off and put away the whole fleshly way of living. That's our circumcision in him. And we participate in Christ's death (burial) and resurrection, by being baptized into Christ.

So Colossians is not teaching that baptism has come in the place of circumcision. But the death of the old self (in the death of Christ) is our circumcision.

The old circumcision ("made with hands," as Paul says almost scornfully, Eph. 2: 11, Col. 2: 11) was already a sign of repentance. It was effective only if followed by a change of heart. "Circumcise your hearts, therefore, and do not be stiff-necked any longer" (Deut. 10: 16). "A man is a Jew if he is one inwardly; and circumcision is circumcision of the heart by the Spirit" (Rom. 2: 29).

If, already in the Old Testament, circumcision was a sign of God's rejection of the old, sinful self, then the death of the old self is the fulfilment and end of circumcision. For us that death and burial of our old selves is in Jesus. Historically it took place on Golgotha, once for all, when Jesus died as the second Adam. Personally we are incorporated (embodied) in Christ by baptism. The death of the old self is a fact, proclaimed in the Gospel ("you were buried with him"); it's also a command: "Put to death therefore whatever belongs to your earthly nature" (Col. 3: 5). You believe the Gospel fact when you obey the command.

A new covenant

Once again: Did baptism come in the place of circumcision? That's not what it says in Colossians 2: 11, 12. Circumcision has never been replaced. But it was fulfilled in the circumcision of Christ. And we participate in the "circumcision of Christ" when we are in him. How do we get "in him"? By faith and baptism.

What then is the parallel between baptism and circumcision? Both signify and seal God's covenant! God has one covenant of grace with his people of all times. This covenant goes through two stages or dispensations, the old and the new. The old covenant was sealed by circumcision and celebrated in Passover. The new is sealed by baptism and celebrated in the Lord's Supper.

As a baptized people of God we have laid off the old selves. We are buried with Christ. That's our circumcision.

Andrew Kuyvenhoven is a retired Christian Reformed pastor. He lives in Grand Rapids, Mich.

Lashing out at 'deviations and dilutions of truth' in India

NEW DELHI, India (WER) — International Bible teacher and president of World Evangelical Fellowship Dr. Theodore Williams is concerned by what he describes as "many deviations and dilutions of truth" in India. Writing in *Aim*, a publication of the Evangelical Fellowship of India, Williams describes as a "malady" the fact that self-proclaimed prophets and workers of miracles are attracting a large following in the country.

"We find a large number of Christians within our churches going after individual preachers professing to have gifts of prophecy and healing and then ending up as dead-end disciples whose lives are of no use to God and his kingdom."

Caters to greed

Williams also lashes out against the health-and-wealth teaching which he categorizes as "another gospel." The prosperity doctrine "deadens the spirit of believers, making them insensitive to missionary involvement and soul winning" and "creates a brood of worldly materialistic Christians in our churches."

Williams does not mince his words about why many follow this teaching. "It attracts a large following because it caters to the greed and selfishness of sinful human nature."

The Indian-born Bible teacher and missions executive is also concerned by what he describes as a "continuous pouring forth of heretical teachings" from pulpits in the country.

"Marxist ideas and syncretistic teachings are passed on as

Christian truth. Subtle attempts are made to undermine our faith in Jesus Christ as the only Way, the Truth, and the Life. The sole authority of Scripture for our faith and conduct is not acceptable, and the Bible does not have a place in the preaching and teaching that is carried on."

Ignorance of the Bible

The result of this situation is that India now has "masses of biblically ignorant Christians who fall an easy prey to false teachings."

Williams says even those who profess to be Christians are "influenced and controlled by our culture, especially during weddings and funerals."

"Often our social ethics are not Christian. Casteism and pagan superstitions have crept into our family life, social life and church life. Mystic, ecstatic experiences pass off as signs of deep spirituality without any change in moral and spiritual behaviour."

Williams has little regard for seemingly spiritual experiences which are not accompanied by moral transformation. "Much of what passes off as a sign of deep spirituality and the power of the Holy Spirit is nothing but mystic behaviour springing from non-Christian cultural and religious influences," he says.

The Christian India needs today is one whose faith is based on biblical doctrine and whose life is governed by biblical principles. Williams says a Bible-based teaching and preaching ministry that produces disciples is the "greatest need" for the churches in India.

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Features

Political options: why I vote NDP

Ruth Dale, Toronto:

I have been a member of the NDP for many years. It is not that I always agree with all their policies or practices; but they are, more than any other party, a party of the people. Throughout their history they have consistently shown a special concern for the well-being of the poor and disadvantaged in our society.

The NDP pressed for universal social programs to protect the poor without destroying people's dignity. Other parties are now declaring war on the poor, threatening cutbacks to social programs, saying we (the rich) can't afford them any longer. Those parties say everyone must look after him- or herself and pay his or her own way. Those parties want a two-tiered healthcare system: one for the rich who can afford to pay and one for the poor who can't and need charity.

As a Christian concerned about social democracy and social justice I look for a party which believes

we are to be neighbours to one another and demonstrate a special concern for the disadvantaged and poor in our society.

The two main parties are very much linked to the rich and the powerful in Canadian society.

One need only look at their lists of

*...but they are,
more than any
other party,
a party of
the people.*

contributors to see where these parties obtain their money to run their expensive, flashy campaigns. In contrast, the NDP has more contributors than the other parties.

Finally, other political parties seem to have bought into a negative view of government and taxes. They don't believe there is a positive, redeeming, healing role for government to play. Government and taxes are viewed as necessary evils; collective action for the common good is looked upon with suspicion. Those parties advocate circumscribing the government's role in our society and would hand us over to the god of the "free market."

The NDP, on the other hand, believes that a truly democratic government, acting on behalf of the people and committed to fostering public justice, can make a positive contribution to creating a societal environment in which all people can grow and flourish.

In our March 26 issue we issued a challenge of sorts to readers. In this election year, we said, we'd like readers to tell us why they will be voting for a specific party, our main concern being how you have integrated your Christian beliefs with your support for a given party.

This week we begin publishing your responses, the replies below being from New Democratic Party supporters.

Jake Kuiken, Calgary:

In the past I have voted and worked for a variety of federal and provincial parties, but only in the last few years have I considered running for office.

When I was first approached by both Liberals and the NDP roughly four years ago, I sought the advice of friends, professional colleagues, a pastor and a former philosophy professor. The latter provided what turned out to be the criteria for my decisions.

He started with the point that none of the parties, as he knew them then, were explicitly Christian in their political philosophy or public policy approaches.

First, he asked, what issue that is of importance for the Christian community can you advance? Second, are you freely able to promote your particular life-perspective within the party and its caucus? Finally, are there likeminded Christians with whom you can discuss and define a common cause?

In my discussions with the late Sheldon Chumir (an avid liberal and Liberal) I came to the conclusion that the Liberal Party would not tolerate a discussion of such things as public funding for Christian schools. Secondly, while there was respect for religious behaviour, it was primarily a personal matter to be kept out of political life. Finally, at the time there were many good people with whom I could have worked on a number of issues, but none in this city with whom I could find a common cause.

My discussions with the New Democrats were largely with Bob Hawkesworth, a fellow Christian from the Lutheran tradition. While funding for Christian education wasn't a major issue for the Alberta NDP and they expressed some reluctance to open the question, Ray Martin, the NDP leader, did agree to do so. Second, like the Liberals, there is among New Democrats an appreciation for us "religious types." Finally, there are several other Christians in the caucus and within the NDP machinery who do engage in some meaningful discussions from time to time.

In the end, my decision to support the NDP federally and provincially has a pragmatic element also, based as it is on the questions proposed by that philosophy professor. However pragmatic the questions might be, though, they reflect a strategic position that should perhaps also guide the way we cast our ballots.

Stewart Vriesinga, Clinton, Ontario:

Although I am unable to "integrate my Christian beliefs" with the platform of any of the political parties, I am most likely to vote for the NDP in the up-coming election.

Politics deals with the distribution of power in society. As a Christian, I think that we should strive for a distribution of power modelled after what Jesus described as "The Kingdom of God" — a monarchy which transcends national borders, with God as the Supreme Monarch.

The Kingdom is a place in which the hungry shall be fed, those who mourn now shall be

comforted, and in which the meek — those who currently have no power, no prestige, and no say in anything — shall inherit the earth. In this Kingdom, those currently despised and rejected — tax collectors,

*Politics deals
with the
distribution
of power
in society.*

prostitutes, lepers, drug addicts, alcoholics, homosexuals, street people, refugees, mental patients, the disabled — will be loved and accepted as equals. Those who now enjoy wealth, power and prestige will also be able to enter this Kingdom, provided they are willing to forfeit that wealth, power and prestige in order to meet the needs of the poor, powerless and rejected.

How do we get there from here? The coming of the Kingdom will require a few miracles — many wealthy individuals will have to pass through the eye of the needle (without their wealth). Our concept of salvation will have to go far beyond personal assurances that we as individuals will escape punishment for our sins on Judgment Day, provided we hold on to the "right" set of beliefs.

What does all this have to do with my voting NDP? Not very much, really. Bringing about the Kingdom of God has never been the objective of the NDP and I don't expect it ever will be.

Nevertheless, I do feel that those suffering the consequences of sin would fair slightly better under an NDP government than under the Reform Party, the Conservative Party, the Liberal Party and, I'm afraid, the Christian Heritage Party. The NDP seems slightly less inclined to blame the victims of sin for their own situation, and a little less inclined to distribute benefits according to an individual's "virtue," social status or "contribution to society" than are the other parties.

At least in this regard the NDP comes a little closer to Kingdom values than do the other parties.

He knows my name...

The following is the first chapter of Rev. Carl Tuyl's book in progress. Two Decades of Caring. It celebrates the work of chaplains. The book was commissioned and will be published by the chaplaincy services of the Ontario Ministry of Community and Social Services.

Carl D. Tuyl

Some time ago I travelled to one of Ontario's psychiatric hospitals. It was one of those days when the warmth of the coming season was still only a vague promise. The sun was, however, already doing battle with the frost of winter and twigs had begun to thicken. A nervous groundhog tested the still brownish grass for taste. Lake Ontario lazily lapped little waves against the shore and a light breeze moved the branches of the trees. A solitary hawk surveyed his territory from the highest point on a willow which was already bursting with green.

I arrived at my destination when it was still early enough to find the receptionist drinking the day's first cup of coffee. Handing me a map of the grounds she directed me to the chaplain's office, assuring me, "You can't miss it." But miss it I did, an experience not unknown to me, especially after the customary guarantee that I won't fail in my search.

I then wandered somewhat aimlessly about the grounds of the institution. The lawns were clean, obviously well-kept, and red brick buildings stood at irregular angles along asphalted roads. White smoke curled from a chimney forming elongated little balls like those of a child blowing soap bubbles.

I was mindful of the peacefulness of the surroundings. The only sounds that caught my ears were the distant traffic noise and the shrill shouts of gulls fighting over some morsel. Yet the peacefulness was also a reminder that earlier generations had built this place as far away as possible from where "normal" people lived. The institutionalized were kept at a distance from their fellow citizens like lepers in Old Testament times. Such institutions were not so much secure places of refuge and healing as dumping places for the undesirable.

The humanization of treatment for the mentally disturbed did not change the location of most such institutions, but it surely changed the way in which its inhabitants were cared for. Asylum became hospital; inmates became patients; custodial management became active, caring treatment. The image left by the film *One Flew Over the Cuckoo's Nest* certainly does not fit Canadian psychiatric hospitals anymore. The "funny farm" has become a family farm.

More by luck than by deliberate choices I found the chaplain's office, tucked away in a corner, albeit with a large sign announcing that this was where the chaplain resided. I was received with much warmth and was immediately handed a mug of pitch-black coffee.

Many-faceted work

The chaplain explained to me his program of spiritual care of the patients. The program, like a cut diamond, had many facets. It included Bible studies, personal counselling sessions, visits on the wards, training and coordination of volunteers, conducting worship services and several other duties.

After a cafeteria lunch the chaplain invited me to accompany him to several wards where he would conduct worship services that afternoon. A volunteer had offered to play the piano that day and we waited for her arrival. She and the chaplain made some selections of familiar hymns which they would encourage the

patients to sing.

We made our way down long corridors. The chaplain repeatedly stopped to speak with people we passed. He seemed to know quite a bit about them and he inquired about their well-being, making reference to situations with which I, of course, was not acquainted: "I hope she will come to visit you soon"; "Now don't forget to take your medicine"; "I'll see if I can find it for you," and other such snatches of conversations I overheard. The chaplain was obviously a person well-known in the institutions.

We then came to a ward where the patients seemed to be quite out of touch with reality. They were seated along the wall of a large room, some in wheelchairs, others in rocking chairs. Several patients had belts across their chests to keep them from falling out of their



Prison ministry in earlier years.

chairs. Others were rocking ceaselessly; quite a few were sleeping.

There was a peculiar smell to the room — a mixture of floor wax, fried food and human urine wafted around me. It is not a smell of neglect but rather the institutional aroma that fills many a hospital. It spoke of care that was clearly visible in the way the nurses addressed the patients and tried to alert them to the service which was about to begin.

I wondered how anyone could conduct a service of worship in such an environment for such an audience. The chaplain seemed not at all to share my apprehension. He went around shaking hands with all those in the room and he distributed several light percussion instruments inviting the patients to join in singing some well-known hymns.

The power of music

The piano began to play and the chaplain sang. With familiar words and music the chaplain began to create at

least some awareness among his parishioners. Music is perhaps the last means of communication that remains when minds have shut the door to other realities. Some of the patients began to accompany the music with their simple instruments. Bent backs began to straighten and feeble voices joined in the singing, weakly at first, then stronger as the hymns continued.

The chaplain had invited me to speak a few words of inspiration derived from the Scriptures. But I had no idea of the kind of audience I would be addressing. I felt helpless not knowing how to begin, not knowing what to say, really.

I read Psalm 23, as I have done on many occasions when my own words failed me. Psalm 23 speaks of God's presence everywhere. I delivered a very short homily, probably the briefest sermon I ever preached on the subject of God's presence in grief. I repeated the words of the psalm as often as I could, for it seemed that they struck a responsive chord in some of those gathered. One woman even joined me in reciting those words that have comforted countless people when their life's journey has become burdensome: "Even though I walk through the valley of death I will fear no evil, for you are with me; your rod and your staff, they comfort me."

As I finished speaking we sang one more song. The chaplain went around the room again, shaking hands with the patients, expressing well-wishes almost like benedictions. I followed him on that tour around the room. I tried to make conversation but I had limited success. Most had returned to that vacuum of the mind where there is no recollection and no awareness, but most importantly, no pain. It is the place of refuge for those whose burden has become unbearable.

Intimate knowledge

I came to the woman who earlier had joined me in reciting the words of the psalm. I asked her whether she was always there when the chaplain conducted his service. "Oh yes," she said.

"Do you know the chaplain?" I asked again. Her poignant answer is forever lodged in my mind.

"Yes," she said, and a smile appeared on her lips showing gaps where teeth had been — "I know him, and he knows me, *he even knows my name!*"

"He knows my name!" Those four one-syllable words express perhaps better than any book of many pages the work and value of the ministry of chaplains. The men and women who perform their difficult ministry in such institutions in my province and throughout the country work in places where, in spite of all the best of intentions, there is the ever present danger that individuals become no more than parts of a patient load or nameless bytes in some data bank.

The "bible" of the English language, the Oxford English Dictionary, quotes poet John Milton as saying in 1649: "Bishops or Presbyters we know, and deacons we know, but what are chaplains?"

It is apparently an age-old question that needs to be answered time and again. J.T.L. James did just that in his book *A Living Tradition* in which he describes the history of Canada's federal penitentiary chaplaincy. My book will trace the history of the Ontario Provincial Interfaith Committee on Chaplaincy, one example of a very successful cooperative effort between the church and a provincial government.

I hope my story will give Milton's ancient question yet another answer. But no answer of however many pages is likely to be more eloquent and lucid than the life-affirming acknowledgment of an almost toothless elderly woman: "He knows my name..."

Carl Tuyl is chaplaincy coordinator in Canada for the Christian Reformed Church and is a member of the Ontario Multifaith Council on Spiritual and Religious Care.

Comment/Finance

Will the bishops' plea fall on deaf ears?

Gerald Vandezande

Canada's Catholic bishops have again spoken their mind. Their Social Affairs Commission has again challenged the nation to come to grips with its socio-economic crisis from an integral faith perspective. They want us to go *beyond* the traditional materialist ideologies that dominate the current debate.

This time, the bishops' theme is "Widespread Unemployment: A Call to Mobilize the Social Forces of our Nation." In 1983 their declaration was entitled "Ethical Reflections on the Economic Crisis." Then, as now, the commission insists that the scourge of unemployment is a "moral disorder" which poses a severe threat to the lives of working people and the future of our country.

Like 10 years ago, they make it clear that "as pastors we speak from a Gospel imperative. Jesus Christ made just and loving treatment of our poor and oppressed neighbour an essential dimension of preaching his Gospel and promoting the reign of God among us."

Seek new approaches

The bishops' primary con-

cern is to stimulate critical and creative thinking, to review the problem of widespread unemployment in Canada and some of its causes and implications, and to suggest elements for a new vision, together with some alternative approaches and strategies.

They succeed, at least in part. Like everyone else, they don't have all the answers. Unlike some self-styled experts, the bishops don't pretend that they do. Therefore, they invite all Christians to join them "in a common search for a more human economy. We will thus be fulfilling our vocation as responsible stewards of God's creation."

Free-market forces

However, as in 1983, quite a few economists, politicians, commentators and executives (still) believe that economics is a secular science. They argue that chronic unemployment is merely a natural consequence of the demand-and-supply forces of a free-market economy driven by the pursuit of material gain.

It supposedly operates independently, quite separately from religion. They insist that the faith communities and their leaders should mind their own

religious affairs. They believe the commercial and industrial system functions on a value-free basis.

These critics contend that the bishops have no right to raise spiritual questions regarding the *material* purpose of economic life, the fragility of the environment, the human dignity of the workers and our communal responsibility for the socio-economic well-being of all; including and especially the poor and the powerless, both at home and abroad. They claim that issues such as environmental integrity, human community, employment opportunity and income security will ultimately be settled by the trickle-down theory of *laissez-faire* capitalism.

Not spiritual?

So the bishops, and all of us who are convinced that our deeply held convictions about stewardship, fairness and justice for all have everything to do with our daily life and the socio-economic crises of our time, are told to keep quiet.

The bishops may not say that widespread hunger, poverty and unemployment is a "moral disorder" which requires religious attention. They do not have the competence to challenge the cherished free-market ideology, the maximization of profit, the drive for global competition and material progress. That's none of the bishops' spiritual business. Understand?

Well, it's not only the bishops' legitimate business, it's equally the real concern of all who treasure their basic heart-beliefs and fundamental faith perspectives. So let's study carefully the bishops' declarations and suggestions. Let's take seriously their call to mobilize the social forces of our nation.

Let's work unitedly — *in faith* — for a better future for all. God challenges all of us to do justice and show mercy. And that does demand action. By all of us!

Gerald Vandezande is the national public affairs director of Citizens for Public Justice, based in Toronto.



Government deficits in perspective

Government deficits are one of the leading stories in today's media, to the point of fixation. While the deficit is serious and has the potential to seriously undermine our economy if we don't make some changes, some perspective is useful.

Most commentators tend to focus on the billions of dollars owed by the government and how much this has grown in recent years. Talking about billions of dollars is irrelevant, primarily because of inflation. A more revealing statistic is what percentage a debt represents of total income.

A country's problem with debt is based on its ability to pay interest and principal. Imagine a person earning \$100,000 per year with a \$50,000 debt; compare that person to one with a \$20,000 income and a \$40,000 debt. Who has a bigger debt problem? Those who think in terms of absolute dollar amounts will say the \$50,000 debt is the bigger problem. Common sense shows, however, that the second person with the lower income and lower ability to pay a proportionally higher debt has the bigger problem.

The GDP (Gross Domestic Product) measures the value of all goods and services produced within the economy in any given year. Simply put, GDP is our national income, which the government can tax.

In 1945, the accumulated federal government deficit represented 141.2 percent of Canada's GDP. In 1991, the accumulated deficit is 50.4 percent of the GDP. But today's government debt is not as large in proportion to the GDP as the total government debt was in 1945. If the problem was solvable in 1945, it can also be fixed today.

Some people have tried to defend all deficits and government expenditures as investments. They theorize that these "investments" will result in an economic payback by way of a larger economy and greater future tax revenues. There are a couple of problems with this theory.

First, many of our government expenditures are for programs that have little or no economic payback. While the programs may have noble purposes, the economic reality is that they still have to be paid for, either now or in the future. I think it would be fair for our children to question our current perceptions of social and economic justice if we saddle their future with a debt load because of our apparent benevolence today.

Second, whether expenditures can be justified on the basis of economic investment or whether they are simple expenditures, common sense tells us that deficit spending cannot continue indefinitely. Our economic landscape is littered with personal and corporate bankruptcies caused primarily because of too much debt. In the case of corporations, money was borrowed for "investment" purposes, but the increase in revenues did not cover the increase in interest expenses.

In the case of our modern government era, serious deficit spending began in 1971. If we follow the argument that deficit spending will have an economic payback, then we should be enjoying government surpluses today. The fact that we continue to incur deficits suggests that the expenditures creating deficits in the 1970s did not have an economic payback.

In light of today's discussion on deficits, I think that continued government deficits represent politicians buying our votes with our children's money.

Clarence Bick is a financial planner based in Ancaster, Ont.

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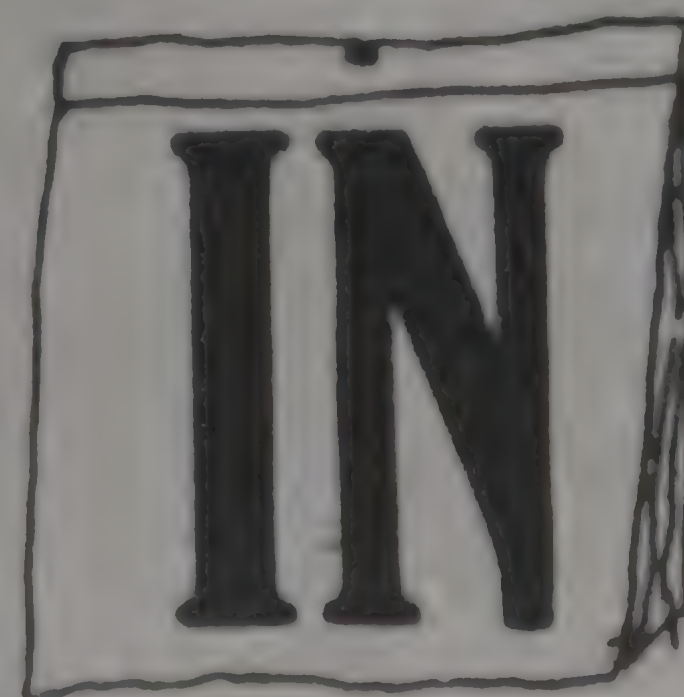


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Advice



Peter and Marja
are



Dear P & M:

I find myself in a bind. My roommate/best friend has just gotten engaged and has asked me to be the maid of honour. I feel very uncomfortable with the situation because I think my friend is making a big mistake. Her fiancé could be labeled a "loser." I see no future for them. He is a high school drop-out who cannot hold down a steady job. Whenever things do not go his way on a job he gets a doctor to say he can't work because of back problems. These are the same back problems that do not stop him from playing aggressive contact sports on a regular basis. My friend has dropped out of university and works in a dead-end job without any benefits or job security.

Over the past year that they have been dating I have not seen a loving or respecting relationship develop between them. They bicker constantly which makes it uncomfortable to be around them. I have seen my best friend change from being a happy, responsible and caring person into someone I hardly recognize. Her fiancé comes from a dysfunctional family and has a poor relationship with his parents and siblings. I see a mirror relationship of his parents in this couple.

I have voiced my concerns to my friend on several occasions. She becomes very defensive and finds excuses for my concerns. Her own parents and relatives have spoken to her as well. She no longer has a good relationship with her family because they do not approve of her fiancé. Several other friends have spoken to her as well. She claims they do not know him the way she does. Can all of us be wrong?

My dilemma is that I want to be a supportive friend. She feels very alone and hurt that her family and friends are not happy for her. Should I trust her judgment and be happy for her? How can I be maid of honour for a wedding that I feel is not right? I do not want to alienate her; I want to be a true friend. But how can I best do this? Please hurry with your answer. They want to get married in three months and I have to give my answer soon.

Dear Maid-of-Honour:

Tell her two things. Tell her that you will be her maid of honour and that you will stick by her even though you are convinced that she is making a mistake.

Supporting your friend through the wedding and in the marriage does not mean that you fully condone or accept her choice of a life partner. As her maid of honour you will have a platform from which you can voice your concerns before the wedding. As her best friend you will avoid alienating her so that you can be there for her in the marriage if and when

problems surface.

Your friend needs to have her eyes opened. Perhaps someone needs to do some detective work and confront her with some objective information that will spring her free from what appears to be a trap. Unfortunately, we doubt that your friend is able or willing to take everyone's concerns to heart. That doesn't mean that you should stay silent. But we expect that your friend won't hear you or anyone else until she discovers the reality for herself.

Something is clouding your friend's judgment. We wonder if she is stubbornly going ahead to prove everyone wrong and to prove herself right. We even wonder if there is some intimidation or coercion at work in the relationship. All the more reason for a best friend to stand by her as a maid of honour!

One last caution. Resistance and criticism tend to force someone's hand. Family and friends are obliged to tell the truth in love but they should avoid putting someone on the defensive. Don't do or say anything that will cause your friend to dig in her heels. Wouldn't it be sad if everyone's negative opinions helped to push your friend into a questionable marriage!

Dear P & M:

Thanks for having such an "every day life" question and answer column in the CC. The answer always seems to be right on. But I should tell you that at least once your advice just didn't work out. Several years ago I wrote you about loud music at wedding receptions. My husband and I did what you suggested. It was horrible. I could not hear myself think. Now, when I think of that wedding I still get the "griebels" (shivers). Keep it up, though.

Dear Wedding Reception:

Our guess is that your son and his daughter-in-law have very fond memories of that night and that they think you are extra-special parents for willingly enduring their music. Why don't you ask them what it meant to them that you stayed for the whole evening? You may be pleasantly surprised by their response. Their answer may well make it worth all your "griebels."

Write to: P&M
c/o Christian Courier
4-261 Martindale Rd.
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Books/Meditation

A new understanding of orthodoxy

Subversive Orthodoxy: Traditional Faith and Radical Commitment, by Kenneth Leech. Toronto: Anglican Book Centre, 1992. ISBN 0-921846-49-5. Softcover, 62 pp., \$6.95. Reviewed by Brian J. Walsh, senior member in worldview studies, Institute for Christian Studies, Toronto.

Sometimes the best way to get insight into one's own tradition and Christian community is by overhearing a discussion in someone else's tradition. Not many readers of *Christian Courier* are Anglicans. Fewer still would be people whose spirituality has been influenced by the "Oxford Movement" of Anglo-Catholicism. Yet listening in on a conversation that takes place within that tradition might well be illuminating.

This book consists of the three lectures that the author presented to the Trinity

Divinity Associates (a body of alumni and friends) at Trinity College in Toronto in 1991. Beginning with a discussion of racism and Christian identity, then addressing the crisis of modern spirituality and the very nature of Christian orthodoxy, the author offers us a suggestive and sometimes provocative evaluation of the state of the church at the end of the 20th century. Especially concerned that we move beyond the false polarities of "liberal" and "conservative," Leech proposes an understanding of orthodoxy that is historically dynamic and culturally subversive.

Fanatical opposition becomes fascism

If orthodoxy is to be spiritually alive and culturally relevant, Leech argues, it will need to be set free from the aura of fear, anxiety, defensiveness and a siege mentality that

currently characterizes those who claim to be orthodox. It is here that I found Leech's book, addressed primarily to the "high" end of contemporary Anglicanism, to be strangely relevant to Christians of a more Reformed and conservative tradition. Leech insightfully says, "I know of no movement that has made progress and been a converting and transformative force which has been based on negative positions and on oppositional stances alone. Such movements tend to attract bitter, negative, backward-looking people, and become a kind of rump, and often a species of religious fascism." This kind of religious fascism "sees orthodoxy as a closed system, determined, watertight, a package, a comprehensive ideology, total, complete. We are programmed by it, imprisoned within it. It stifles thought and distorts perception."

Leech is dissatisfied with this kind of orthodoxy. In fact he concludes that such a narrow and over-simplified spirituality is not orthodox at all but, more often than not, breeds heresy. A true orthodoxy, says Leech, is deeply rooted in the biblical and historical traditions and from the vantage point of that rootedness, is creatively engaged in the issues, problems and opportunities of the present historical context. He insists that "tradition is not static but dynamic, not stifling but liberating. Orthodoxy is a tool, not any end. It looks beyond the conceptual climate of the present to its source events and documents, and there is a constant dialogue, a critical encounter... between the received tradition and contemporary insights, experiences and struggles."

Leech contrasts an orthodoxy of isolation and fear with a creative and subversive orthodoxy that is dynamically faithful to its traditions. Perhaps we have something to learn from this distinction. This little book is a provocative read. While it may teach us something about intra-Anglican debates, it will probably teach us more about intra-Reformed controversies.

Friends of God

Wayne Brouwer



Barometer of the soul

"The tongue has the power of life and death" (Prov. 18: 21).

"A real liar," said G.K. Chesterton, "does not tell wanton and unnecessary lies. He tells nice and necessary lies." True, isn't it? We don't tell *lies*; we just bend reality to suit our purposes!

Children hear the story of Pinocchio at a young age, and maybe they learn something from it that we forget as we grow older. They know that there are consequences to lying and that our identity is bound up in our morality. Pinocchio's nose grew a little longer every time he told a fib or stretched the truth.

Maybe it's unfortunate that Pinocchio's predicament isn't a reality for all of us. We think that because our noses don't grow when we alter reality in our speech, that lying doesn't really matter, that lying isn't a great sin if "nobody gets hurt." But C.S. Lewis saw another dimension to truth-telling when he said that we become the little things that we do over the course of time. We change direction in our lives every time we tell a lie.

Changing shape

Lies are a little bit like valium. We first use them in an "emergency" when we don't know how else to cope. But the more we use them, the more we need them. Those who are given to "white lies" soon become colourblind. And those who "stretch the truth" soon find that the new shapes fit all too well.

The newest version of the *Star Trek* saga is called *Deep Space Nine*. It pictures life on a space station located in some remote quadrant of the galaxy. The security officer is Odo, a being from a race of "shapeshifters" who alter their physical makeup at will. Most of the others who meet him think it must be a wonderful thing, this ability to become any shape or object or person one might wish. But for Odo, it's a lonely thing. In the quiet moments of the storyline he wonders about himself. Who is he, really?

So too for those who dabble in stretched truth or live great lies. When the tongue is no longer rooted in reality, life begins to slop over the edges of any container that might otherwise have held it — including our souls.

Taking temperature

Once when Jesus was asked about clean and dirty things being put into people's mouths, he said that we are far too concerned with appearances. Don't think that what you eat is going to determine what you are, he said. It's not what goes into the body that identifies your moral character, but what comes out of it. The tongue is the barometer of the soul.

A minister once preached a sermon about Peter; the sermon was called "The Galilean Accent." Remember, the preacher said, that Peter's Galilean accent betrayed him when he tried to hide in the outer courts at Jesus' trial. Maybe that's not a bad thing, he went on, for all of Jesus' followers. Perhaps the church ought to be characterized as the people with the Galilean's accent!

When it comes to truth telling, maybe our speech should betray us!

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

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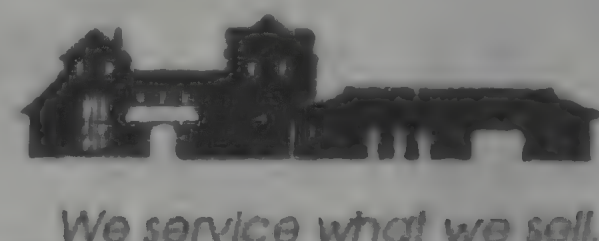
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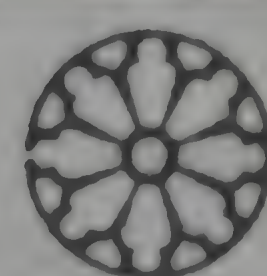
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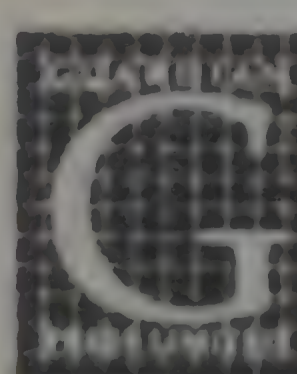
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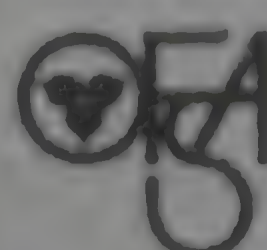
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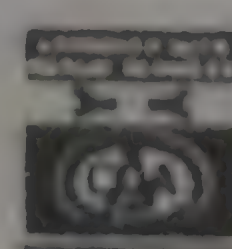
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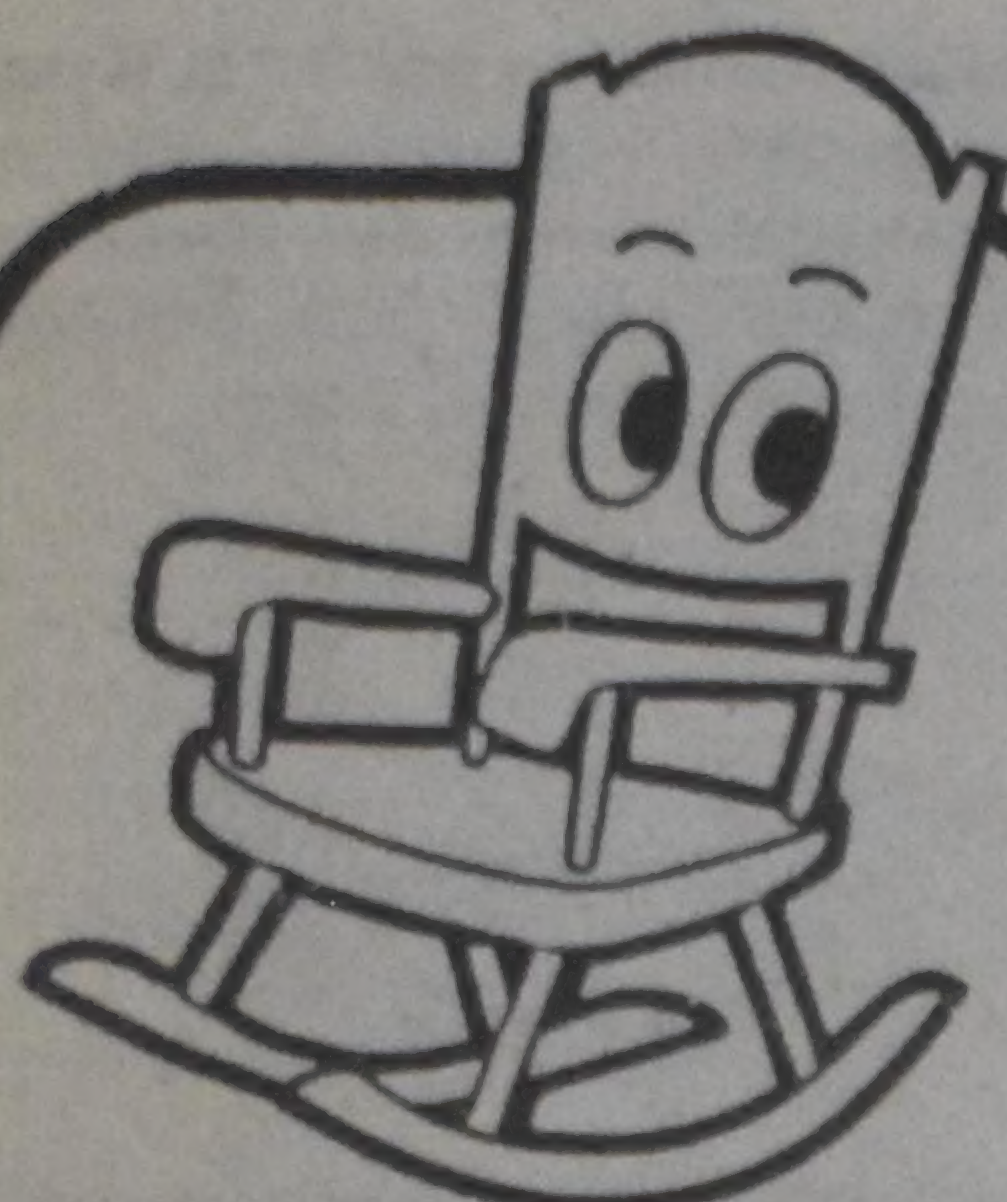
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If you wish a photo included, send us the original.</p> <p>d) <i>Christian Courier</i> will not be responsible for any errors due to handwritten or phoned-in advertisements.</p> <p>e) The rate shown above for classifieds covers any length up to six column inches. <i>Christian Courier</i> reserves the right to charge for additional column inches at the rate of \$13.50 per column inch (GST incl.).</p> <p>NEWLYWEDS & NEW PARENTS</p> <p>We offer a one-year subscription for only \$20.00 (GST incl.) to the couples whose wedding is announced in the <i>Christian Courier</i> and to the parents of the child whose birth announcement appears in our paper. To facilitate matters, we encourage those who request the wedding or birth announcement to enclose \$20.00 and the couple's correct address.</p> <p>Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Phone: (416) 682-8311 Fax: (416) 682-8313</p>	 <p><i>Congratulations to Nicolaas and Elisabeth Anema (nee Visser) on the occasion of their 40th wedding anniversary!</i></p> <p>Marriages</p> <p>DEKKEMA-VELTMAN: Believing that our heavenly Father brought them together Klaas and Enga Dekkema are very happy to announce the marriage of their daughter</p> <p>TERESA to JIM</p> <p>son of Peter and Coby Veltman. This celebration of love will take place, D.V., on June 26, 1993, in the Bethel Chr. Ref. Church in Newmarket, Ont., at 4 o'clock. Future address: 118 Elgin St., Bowmanville, ON L1C 3E5</p> <p>Personal</p> <p>Protestant, Dutch-Canadian, marriage-minded widower, living in Southern Ontario, seeks contact with Christian woman, 55-65. Please write to File #2608, c/o 4-261 Martindale Rd., St. Catharines, ON L2W 1A1</p>	<p>Forty years ago on June 24, 1953, something wonderful happened to two people,</p> <p>NICOLAAS and ELISABETH ANEMA (nee VISSER)</p> <p>who were joined in marriage, embarking on a lifelong journey of love. We thank the Lord for this union of love and invite all the relatives and friends to join with the family to celebrate their 40th anniversary. This milestone will be celebrated on Saturday, June 26, 1993, with an open house from 2 o'clock until 4 o'clock in the afternoon. This open house will be held in their backyard at 956 Norfolk St. North, in Simcoe (behind the garage). Best wishes only. The children and grandchildren wish to thank Mom and Dad, Oma and Opa for the many years of love and support they have given us and wish you many more years of happiness.</p> <p>Stan & Valerie Anema Lindsay, Nicolaas Ray & Lisa Anema Gabrielle, Brandon, Christopher Rick & Francine Ashley, Bryan Roger & Annalea</p>	 <p>Assen, Dr. Stroud, Ont. 1943 June 25 1993</p> <p>ALBERT and JEAN EISSES (HESSELS)</p> <p>Wedding text: "He who dwells in the shelter of the Most High will rest in the shadow of the Almighty" (Ps. 91: 1).</p> <p>The children, grandchildren and great-grandchildren of Albert and Jean Eisses give thanks to the Lord for sparing their parents for 50 years. May the Lord guide and keep you in years to come. Congratulations!</p> <p>We love you.</p> <p>John & Alida Eisses — Stroud, Ont. Kevin & Wilfreda (Joelle), Doug & Christine, Gordon, Julie Harry & Willie Eisses — Stroud, Ont. Monica, Scott Anne & Tony Gainsbrook — Markham, Ont. Jennifer, Stephanie, Theresa Ed & Nellie Eisses — Stroud, Ont. Christine, Michael, Darren Henry & Joan Eisses — Iron Springs, Alta. Aaron, Anthony, Allen, Evelyn Larry & Annamarie Eisses — Thornton, Ont. Jason, Danny, Steven, Sabrina Carl & Teny Eisses — Stroud, Ont. Nicholas, Tracey, Jody Ron & Marg Eisses — Barrie, Ont. Mathew, Emily</p> <p>Open house will be held on June 26, 1993, from 2-4 p.m., at the First Chr. Ref. Church, 33 Shirley St., Barrie, Ont. Home address: R.R. #2, Stroud, ON L0L 2M0</p>	<p>1953 June 17 1993</p> <p>"The Lord watches over you — The Lord is your shade at your right hand; the Lord will watch over your coming and going both now and forevermore" (Ps. 121: 5, 8). With thankfulness to God, we celebrate with our parents and grandparents,</p> <p>HENK and BETSY HEERSINK (nee KLOMPS)</p> <p>their 40th wedding anniversary. We rejoice with them and join them in giving thanks to God for His goodness.</p> <p>With love from:</p> <p>John & Rita — London, Ont. Angela, Derek, Matthew Robert & Nancy — Grimsby, Ont. Andrew, Julie Peter & Kim — Grimsby, Ont. Daniel, Nicole Brian & Jill — Dearborn, Mich., U.S.A. Jillian</p> <p>An open house in their honour will be held on June 19, 1993, from 2:30 - 4:30 p.m., at Mountainview Chr. Ref. Church, Grimsby, Ont., corner of Bartlett Ave., and Hwy. #8. Best wishes only please. Home address: 24 Nassau Drive, Grimsby, ON L3M 3A4</p> <p>Accommodation</p> <p>Bed & Breakfast</p> <p>When you are in the Midland area, come and relax at our home for a night or two. We offer clean rooms, Dutch hospitality and a good breakfast. Your hosts: Hank & Eva Kruyf.</p> <p>For reservations, call or write to:</p> <p>Best Bed & Breakfast 788 Ottawa Street Midland, ON L4R 1C8 Phone: (705) 526-3395</p>  <p><i>Congratulations to Albert and Jean Eisses (Hessels) on the occasion of their 50th wedding anniversary!</i></p>

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Anniversaries	Anniversaries	Anniversaries	Vacations	Job Opportunities
<div></div> <p><i>Congratulations to Hans and Corrie Meiboom (nee Vander Werf) on the occasion of their 40th wedding anniversary!</i></p> <p>1953 July 11 1993 With thankfulness for God's faithful love and care, we celebrate the 40th wedding anniversary of our parents and grandparents, HANS and CORRIE MEIBOOM (nee VANDER WERF) On June 19, 1993, from 2-4 p.m., an open house will be held at the Frankford Chr. Ref. Church on King St. N. in Frankford, Ont. May God continue to bless you for many years to come, Mom and Dad, Oma and Opa. John & Beth Meiboom — Kitchener Lucas, Justin, Nicholas Boreas Meiboom — London Frank & Bev Meiboom — Frankford Kristy, Katie, Andrew, Nicole Carol & Fred Vellekoop — Frankford Eric, Jackie, Adam Home address: R.R. #2, Carrying Place, ON K0K 1L0</p>		<p>1968 June 15 1993 "God is our refuge and our strength, an ever present help in trouble. Therefore we will not fear" (Ps. 46: 1, 2a). With praise and thanksgiving to our God, JOHN and GERTIE KRALE (nee VAN ARRAGON) together with our children, Jim Stephen & Shelley (girlfriend) Andrea Tracy Judith Brian will, D.V., celebrate our 25th wedding anniversary. An open house will be held July 3, 1993, from 2-4 p.m., at the Wyoming Chr. Ref. Church, 529 Superior St., Wyoming, Ont.</p>	<p>Planning your summer holidays? Come to Alton Lodges, located two-minute walk from nine miles of sandy beach. Clean housekeeping cottages and friendly family atmosphere. For more information, write or phone: Len & Rita Bette Alton Lodges R.R. #1, Site 130, Box 8 Wasaga Beach, ON L0L 2P0 (705) 429-2420</p>	<p>Swine herdsman wanted in Waterloo county. Wages negotiable, accommodations provided. Please call (519) 696-2659 or (519) 696-3065 and ask for Peter or John.</p> <div></div>
		<p>Obituaries</p> <p>Leens Blyth Psalm 23. On May 18, 1993, the Lord took home our beloved husband, father and grandfather, TONY DE BOER after a short illness. Beloved husband of Sally De Boer (Slopsema), and loving father of: Mary & Gary Schultz — Blyth, Ont. Fred & Rose De Boer — Blyth, Ont. Jake & Irene De Boer — London, Ont. Gary & Glenda De Boer — Londesborough, Ont. Margaret & Albert Roetcsidender — Brussels, Ont. and 13 grandchildren. The funeral service was held in the Chr. Ref. Church, Blyth, Ont., on May 21, 1993, Pastor Gerrit Heersink officiating. Correspondence address: R.R. #1, Blyth, ON N0M 1H0</p>	<p>Job Opportunities</p>	
		<p>For Rent</p> <p>Affordable rent: Shared accommodation in Cambridge (Galt) for Christian, non-smoking female. Accessible to Hamilton, Kitchener and Brantford. Available immediately. Call (519) 623-9294 before 8 a.m. or after 4 p.m.</p>	<p>Christian Courier is in need of a journalist</p> <p>to work out of our St. Catharines office</p> <p>Please send application and resume to the editor. Training and experience is desirable. Unsolicited applications already on file will be considered along with new applicants.</p> <p>Applications will be accepted through June 18 for work to begin on August 3.</p> <p>Bert Witvoet, Editor Christian Courier 4-261 Martindale Rd. St. Catharines, ON L2W 1A1 Tel.: (416) 682-8311</p>	
<div></div> <p><i>Congratulations to Dan and Mary Vriend (nee Nicolai) on the occasion of their 40th wedding anniversary!</i></p>		<p>For Sale/Rent</p> <p>For sale/rent: A one-bedroom mobile home in Central Florida. Close to the Cypress Gardens and Disneyland. Fully furnished and central air/heat. Rental from November to May. Adults only. Phone: (705) 526-3395</p>	<p><i>Send your questions to Peter and Marja</i></p> <p><i>Confidentiality is assured.</i></p>	

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AN URGENT APPEAL

Ontario's attorney-general, Marion Boyd, is poised to take away the freedom of pro-lifers and to punish them for trying to save the lives of pre-born children and help their mothers. Last month she served a notice of action in an Ontario court seeking an injunction against 18 pro-life activists, in addition to "other persons unknown."

She further seeks \$500,000 in damages.

Four of the people named are active sidewalk counsellors at "Aid to Women," including its director Joanne Dieleman. "Aid to Women" is a pregnancy crisis centre, next door to a busy abortuary in Toronto.

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RETIREMENT CELEBRATION

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On **June 26, 1993**, all former students, staff and friends of **Ralph Schuurman** are invited to attend a **retirement celebration**, to be held at the **Clinton District Christian School, Clinton, Ont.** Dinner will be held at 5:00 p.m. with an open house starting at 7:30 p.m. Dinner tickets are available for \$11 per person. A limited number of dinner tickets is available. For information call **Ingrid Dekens** at (519) 482-5236 or **Deb Damsma** at (519) 233-5893.

Church News

Christian Reformed Church

— Classis Chatham will meet in regular session Tuesday, Sept. 14, 1993, at Covenant CRC, Woodstock, Ont. All agenda materials must reach the stated clerk by Monday, July 26, 1993.
Jan H.G. Vandergeest,
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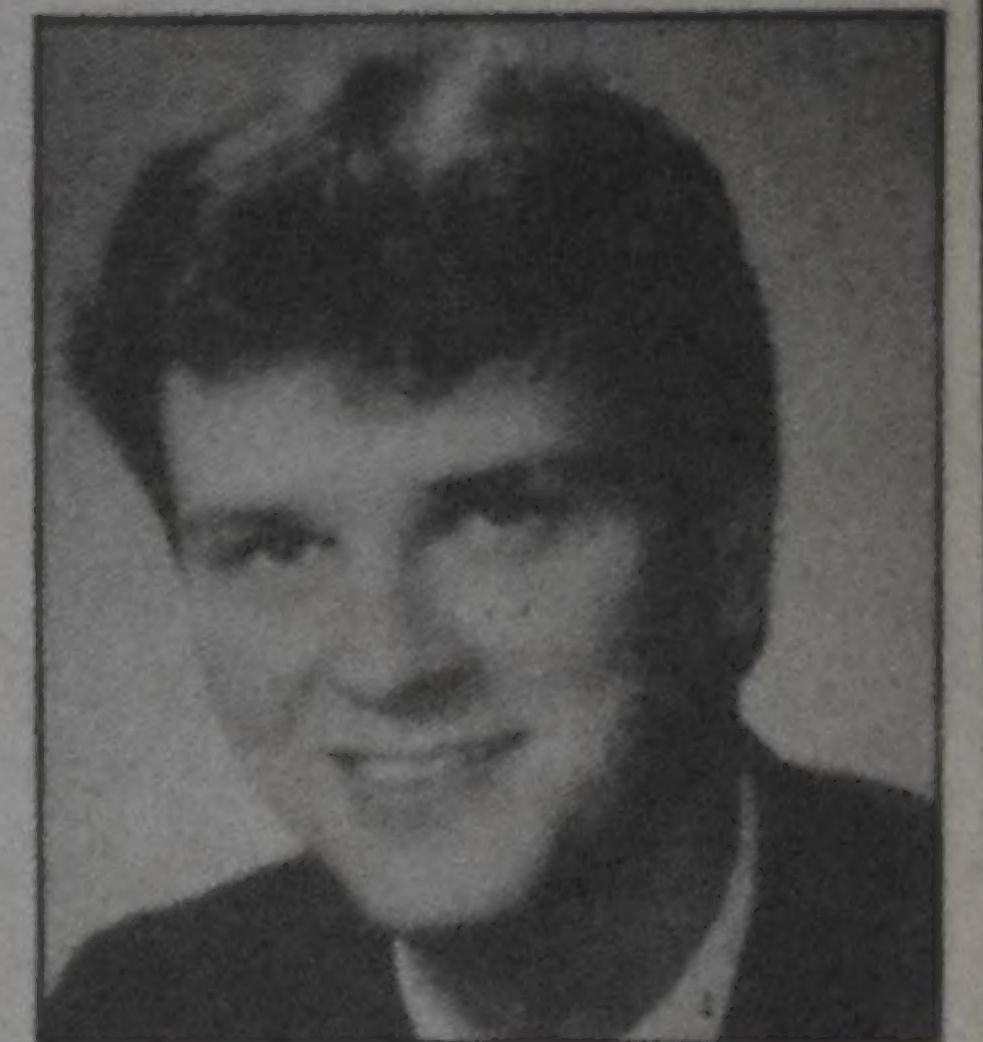
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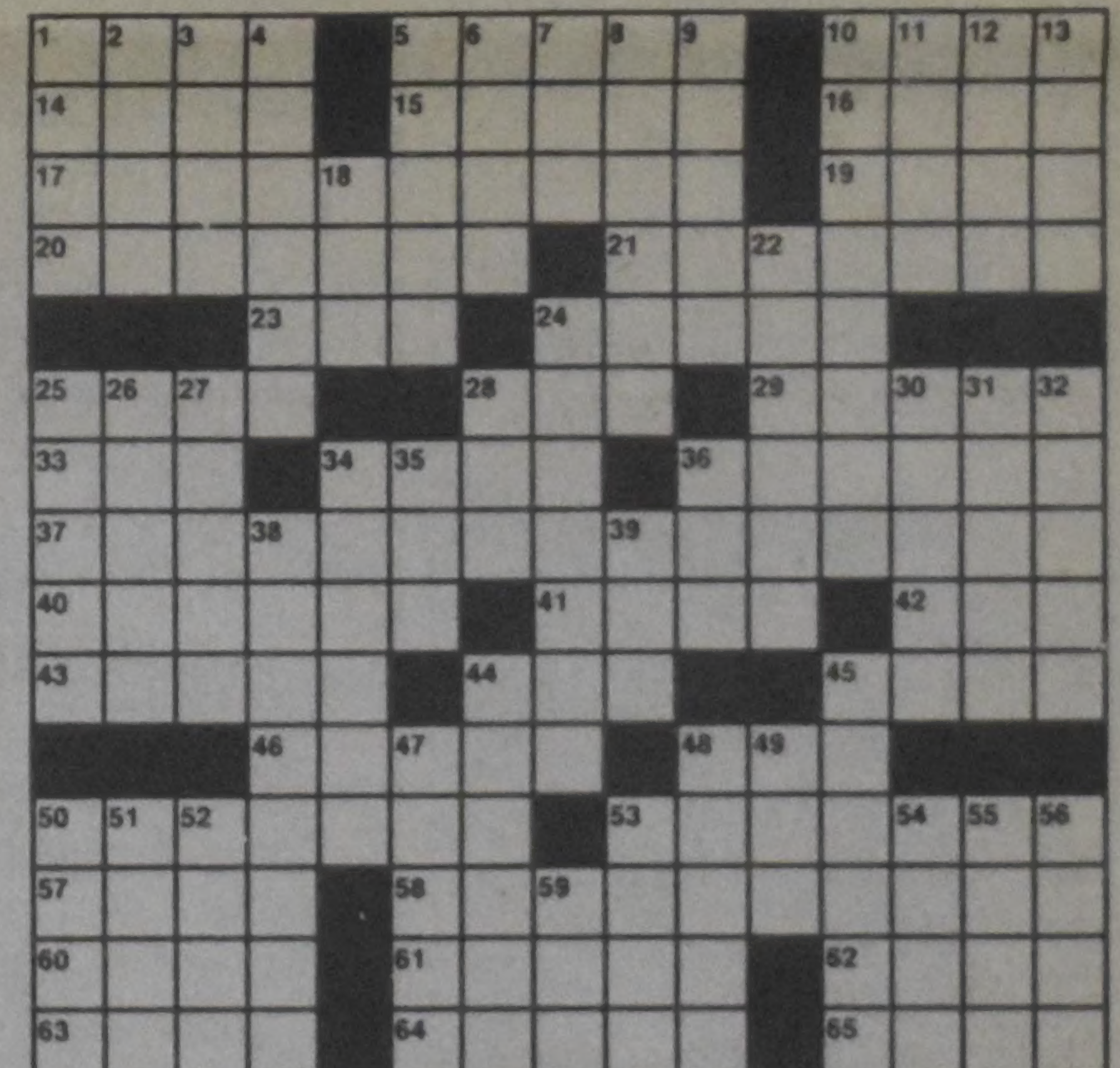
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Puzzle

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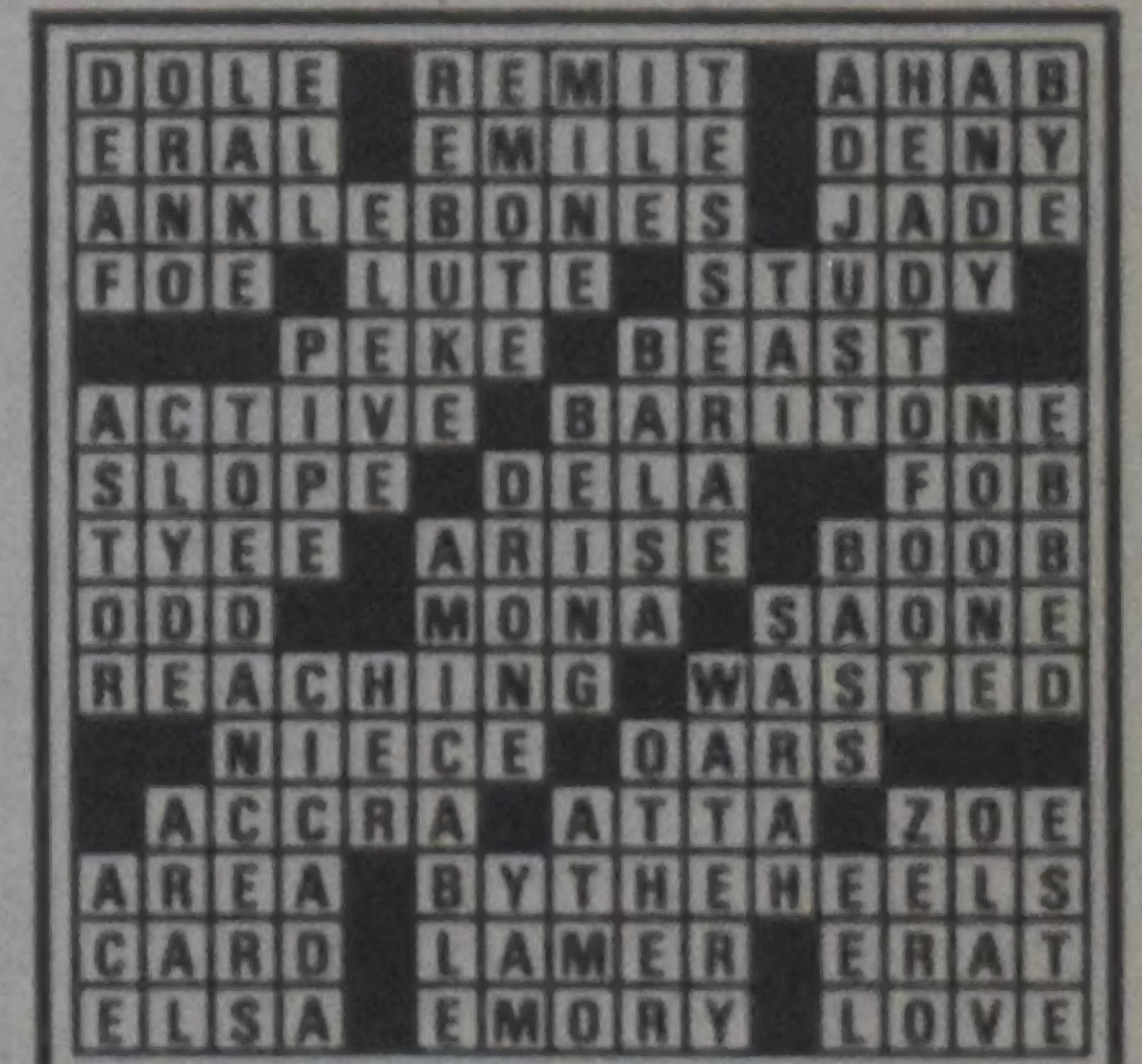
by Raymond Hamel

ACROSS
1 — meridiem
5 Room
10 Come again?
14 Common laborer
15 Shakespeare's "— of Athens"
16 Gordie of the NHL
17 Singer from the South
19 Maladies
20 Infertile
21 Teapot contents
23 Adult grig
24 Edible fungus
25 Hoarfrost
28 Fox hole
29 Titled ladies
33 Spanish gold
34 Always
36 — ficta (contrapuntal style)
37 WWII name
40 Make certain
41 Stage gp.
42 Welcome —
43 Singer Della
44 Chomped
45 Berlin, e.g.
46 Violin, for short
48 Bikini part
50 Deer meat
53 Fish, in France
57 Inkling
58 Reckless revelry
60 Observed
61 Harden: var.
62 Fish
63 Termini
64 Full
65 Assist, criminally



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Last week's puzzle



47 Bouquet flowers
48 Drilled
49 Dog's first name?
50 Gripper
51 Garden spot
52 Require
53 Untainted
54 Wedge
55 French river
56 Cartoonist of note
59 Silence!

Calendar

June 12 "Kaatsen," 11:30 a.m., Alexandria Park, **Strathroy, Ont.** Info.: (519) 247-3731.

June 13 Dutch worship service led by Rev. H.R. De Bolster, 3 p.m., CRC, **Ancaster, Ont.**

June 14-17 Third annual 4-day evening walk, Royal Botanical Gardens, **Hamilton, Ont.** Get the official medal of the "Vierdaagse" held in the Dutch city of Nijmegen! Info.: (416) 383-6319.

June 16 "Hollandse Dag" in **Kingston, Ont.** At 10 a.m. in the First CRC. Speaker: Rev. Carl D. Tuyl. Info.: (613) 384-2493.

June 19 "Grunneger Picnic," 10 a.m., Grand River Conservation Area, **Rockwood, Ont.**

June 23 "Cypress Gardens Winter Ministry Picnic," 10:30 a.m., Southside Park, **Woodstock, Ont.** Info.: (519) 475-4946.

June 23 CCBF's seventh annual all-Ontario golf tournament & BBQ. Golf at Knollwood Golf, **Ancaster, Ont.**, and BBQ at Redeemer College. Info.: (416) 522-8602.

June 26 Retirement celebration for Ralph Schuurman. Dinner at 5 p.m., open house at 7:30 p.m., at the Clinton District Chr. School, **Clinton, Ont.** For tickets call: (519) 482-5236 or 233-5893.

June 27 City-wide hymnsing, 8 p.m., First CRC, **Sarnia, Ont.**

July 1 Frisian picnic, 11 a.m., Pinehurst Conservation Park, near **Paris, Ont.**

July 1 "Kaatsen," 11 a.m., Pinehurst Park, **Paris, Ont.** Info.: (416) 664-4507.

July 5-10 "Summerfest" at Calvin College, **Grand Rapids, Mich.** Info.: (616) 957-6142.

July 7 "Hollandse Dag," 10 a.m., Caradoc Community Centre, **Mount Brydges, Ont.** Speaker: Rev. Harry A. Vander Windt. Bring lunch and your own mug.

July 12-23 "Summer School," sponsored by Wycliffe College and ICS. Held at Wycliffe College, 5 Hoskin Ave., **Toronto, Ont.** Speakers: N. Thomas Wright, Ann Jarvis, Marion Taylor, Brian Walsh and Paul Marshall. Info.: (416) 979-2870.

July 17 "Kaatsen," 11:30 a.m., Fairgrounds, **Ingersoll, Ont.** Info.: (519) 485-2609.

July 25 Dutch worship service led by Rev. Riemer Praamsma, 3 p.m., CRC, **Ancaster, Ont.**

July 30-Aug. 2 "Let Justice Flow," ICS Family Conference, at Hamilton Distr. Chr. High School, **Ancaster, Ont.** Keynote speakers: Kathy Vandergrift and Gerald Vandezande. Info.: (416) 979-2331.

Aug. 14 "Kaatsen," 11:30 a.m., Southside Park, **Woodstock, Ont.** Info.: (519) 842-5684.

Aug. 19 "Senior Citizens Day," 9:30 a.m., Lakewood Christian campgrounds, **Forest, Ont.** Speaker: Rev. John G. Klomps.

Sept. 4 "Weston Young Peoples Reunion," Second CRC, 259 Albion Rd., **Rexdale, Ont.** Punch at 5 p.m., potluck at 6 p.m. Info.: (519) 337-9546 or (416) 793-2304.

Sept. 5 Dutch worship service led by Rev. Jacob Kuntz, 3 p.m., CRC, **Ancaster, Ont.**

Sept. 6 "Kaatsen," 11:30 a.m., Sherwood Park, **Stoney Creek, Ont.** Info.: (416) 664-4507.



News

Ordination of prisoner a first in Canada

Bert Witvoet

KINGSTON, Ont. — An unusual event took place in a local church building on the eve of Pentecost Day this year: a person still incarcerated in a Canadian prison was ordained a minister of a Christian church.

In the presence of his wife, Suzanne, and about 150 relatives and friends, Ronald R. Dube took the ordination vows to become a minister in the Congregational Christian Churches in Canada (CCCC). Dube is going into the 15th year of a life sentence at Collins Bay Institution. He was allowed a day-pass to attend the service sponsored by the Dresden Community Church, Dresden, Ont.

According to Ross Toller, who as deputy warden brought greetings on behalf of Collins Bay Institution, Ron Dube is "a strongly focused and strongly willed person... who has helped fellow prisoners and provided them with goals and a sense of worth."

Example of patience

The homily was delivered by Rev. John Flindall, a former prison chaplain who was in-

It is appropriate that such a varied assortment of people — fellow prisoners, prison officials, prison visitors, relatives and friends representing many denominations — are present at this ordination service, said Flindall, because the Christian community in prison is such an ecumenical mix.

Flindall focused on one of Dube's favourite Bible passages, 1 Timothy 1: 12-17. Flindall pointed to the display of Christ's "unlimited patience" in people like the Apostle Paul, who described himself as "a blasphemer and a persecutor and a violent man." The purpose of this patience is that people who are thus saved may be "an example for those who would believe."

Ministry is witnessing to the patience of God, said Flindall. He ended by wishing that Ron Dube might be "an example to those who would have faith."

Cascading pools

The actual ordination was led by Rev. Joe Campbell, pastor of Dresden Community Church, and Keith McMinn, national representative of the CCCC.

Witnesses agreed that one of the most moving parts of the ceremony saw 14 pastors and two elders from various denominations (Anglican, Pentecostal, Christian Reformed, Congregationalist, Roman Catholic, Salvation Army) lay hands on Ron Dube. The congregation was invited to stretch out their own hands, symbolizing participation and agreement with the ordination.

Towards the end of the service, Suzanne Dube read a poem about two pools of water, one which decided to lose itself by cascading down the mountain, refreshing animals and trees as it flowed along in a stream; the other staying up the mountain and growing stagnant.

Ron Dube thanked God for helping him and his supporters become like pools that sacrifice themselves. "I thank God for my salvation, transformation and today, my ordination," he said.

He added: "I believe in God's patience, no matter what prison we live in."

The prodigal son enjoys the party

Bert Witvoet

KINGSTON, Ont. — Saturday, May 29, 1993, went by very fast," says Ron Dube, in a telephone interview from Collins Bay Institution. "It was an emotional day for me. The laying on of hands by representatives from so many different denominations made a wonderful statement."

"The days of the denominational walls are passing," says Dube. "In prison, the ecumenical approach is very important. What we have in common is that we're all people in need. That's how Jesus approached people."

One of the first things Dube did after he was back behind prison walls was write a Thank You note to his wife, Suzanne, for all the things she did for him in preparation for the special day.



Ron and Suzanne after the ceremony.

PHOTO: BERT WITVOET

A little further

Dube was born in Cabagetown, a well-known working-class district in Toronto, and raised in New Brunswick. According to his own testimony, his involvement in crime "ran the whole gamut."

It wasn't till he saw how his mother stuck with him, even after several prison terms, that he realized how much he had been a prodigal son. (He acknowledged the saintly care of his mother in a poem called "Saint Irene," published in C.C.'s May 21 issue.)

"I probably went a little further down the road than the actual prodigal son," says Dube.

It was his life-sentence in Millhaven that would indirectly bring him to his greatest turnaround. In 1980 he started attending chapel. On February 11, 1982, Ron accepted the Lord Jesus into his life.

"That's when the walk back to the Father's house began," says Dube, continuing the reference to the Parable of the Prodigal Son. He sees his ordination service as the party to which everyone was invited and at which he received from the Father a robe and a ring in the form of a certificate from the church and a robe and stole from fellow prisoners.

Snowflake pastor

Dube used his time in prison well as he studied for a general BA degree at Queen's University in Kingston and a Bachelor of Theology at Taylor University in Fort Wayne, Indiana. He is completing his very last course for Taylor University.

Dube's specific task as a minister will be to oversee the "Snowflake Ministries." The name is taken from a two-and-a-half-month-long diary he writes every fourth year in prison. It was inspired by the first signs of winter falling through his cell window one year, flakes which Dube saw as means of grace.

Through the Snowflake Ministries, Dube provides reading material to any prisoner free of charge (he has paraphrased parts of the Bible in "joint" language) and to anyone on the street who wants it. "We don't solicit funds. We spend whatever comes in; no more, no less," says Dube in his characteristically no-nonsense way.

Dube also does personal counselling. At least one person comes to him each day for support or counsel, he says.

And what did his fellow prisoners think of the new "Reverend" in their midst? "They were pleased," says Dube. "They were happy for themselves. It gave them a sense of worth. They're thinking: 'We're not all bad. We can do good.'"

A lot of the staff were pleased, too, he says. "It makes their work a little more meaningful." Dube is quick to point out, however, that he does not believe in rehabilitation, "only in transformation."

A bigger picture

Dube sees his life as a parable in many ways, a parable he can tell others about. He can say to young persons, "Don't go down that road; I've been there."

He usually includes a reference to 1 Timothy 1: 12-17 when he gives a talk. In that passage Paul talks about Jesus Christ coming into the world to save sinners — "of whom I am the worst" — and being shown mercy "because I acted in ignorance and unbelief."

Thinking of all the people who stood around him and supported him, including at his ordination, Dube says, "It can't be just for me. There's a bigger picture. I don't know what will happen to the prodigal son after the party. But I do know I'm not going back to my former lifestyle."

Psalm 100

*Swing your gates with joy
to the Big Guy in the sky,
all you prisoners in the Big
House.*

*Put happiness and gladness
on your mug
and get down with the Lord,
all you that are down and
out.*

*The Lord is a stand-up guy.
His faithfulness,
his promises,
his love
are longer than
a life bit without parole.*

Ron Dube

strumental in leading Dube to God when Dube was serving the early part of his sentence in Millhaven, a maximum security prison in the greater Kingston area.